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From the Presbyterian.

Letters to Presbyterians,

ON THE PRESENT CRISIS IN THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

LETTER XV.

Doing good as a Church.

CHRISTIAN BRETHREN,—Useful activity is the medicine of life. It is adapted to benefit the agent himself as much as the objects of his benevolent attention. No idle man can be either healthful, happy, or morally prosperous.—To be stagnant, is to be miserable, as well as useless. This is a law of our being, as invariable as it is unavoidable And the same principle which applies so universally and essentially to our intellectual and physical structure, is no less applicable to our spiritual life. A torpid inactive Christian cannot be a prosperous one. The disciple of Christ cannot, if he would, "live to himself," without injuring his own soul. He *must* go out of himself, if he would attain moral health and comfort. He *must* take a deep interest in his Master's kingdom, and desire and seek to promote it;—he *must* love his fellow men, pray for them, labour to promote their holiness and happiness, in a word, be daily employed in doing good. This is necessary not merely for the benefit of society, but for the spiritual health of the individual himself. It is not more certain that daily work nerves the arms, and invigorates the health of the labourer, and thus increases his personal enjoyment; than it is that habitual benevolent activity directly and essentially ministers to the Christian's own growth in grace:—or rather, to speak more properly, growth in grace itself essentially *consists* in cultivating the spirit and habits which characterize the benevolent, prayerful, diligent, good-doing Christian. Wherein consists the health of the body, but in the lively, unobstructed, harmonious *action* of all the corporeal organs? So far as this is interrupted, disease must be the consequence. In like manner, wherein consists the real health of the soul but in spiritual sensibility, and in *daily exercise* of all appropriate and commanded graces, toward our Father in Heaven, toward the Saviour and his kingdom, and toward all our fellow-creatures?

You have, no doubt, anticipated me in applying these remarks to the church of God—the body of professing Christians. What is true of individuals, is true of communities. A torpid, prayerless, inactive church, however large, wealthy or splendid, cannot be a prosperous church. Nay, however rich, extended, and outwardly flourishing it may be, if the spirit of ACTIVE GOOD-DOING be extinct in it, it is a DEAD CHURCH, and cannot fail of speedily becoming a mass of spiritual putrefaction. But, on the other hand, that church which, in her collective capacity, is constantly employed in planning and labouring for the promotion of the great interests of knowledge, virtue, evangelical holiness, and salvation, is taking the most direct method to secure her own enjoyment, growth, and prosperity.

We have had occasion, more than once, in the preceding letters, to advert to the thought, that the great design of infinite wisdom in the institution of the church, was that she might be every where instrumental in promoting the reign of truth and holiness among men. It was, no doubt intended that she should constantly seek the spiritual improvement and welfare of her own members; but also that she should labour to communicate the blessings of salvation to every part of the human family within her reach, with all the zeal and efficacy of *united effort*. The history of the churches organized by the apostles affords unquestionable evidence that *they* so understood the design of their Master. From them the word of the Lord "sounded out" through all parts of the civilized world. Nor did this noble, disinterested missionary spirit cease to operate until they had become secularized and corrupted by a very different spirit. Accordingly, our venerable fathers of the Presbyterian Church, in the introduction to our Form of Government, justly remark, that "truth is in order to goodness, and the great touch-stone of truth its tendency to promote holiness." In conformity with this principle, they were no sooner organized than they began to direct their earnest attention to the great work of sending the Gospel to the destitute and the perishing. And in all ages, both in the old world and in the new, the church of God has invariably flourished, in regard to her best interests, just in proportion to the degree in which she has devoted herself to the hallowed work of active Christian benevolence.

If this be so, then every church ought to consider it as equally her duty and her interest, not merely to support, within her own bosom, all the divinely instituted ordinances of religion;—not merely to watch with fidelity over the purity and edification of her own immediate members;—but also to be indefatigably active in extending as widely as possible *to others* the true religion, with all its blessed concomitants and benefits. She ought to regard it at once as a primary duty, and precious privilege, to be constantly employed in spreading the glorious Gospel from the rising to the setting sun. In a word, it ought to be the unceasing care of every church of Christ, whatever denomination she may bear, or under whatever form she may be organized, not only to have light, and purity, and order, ever shining in her own dwellings; but also to "hold forth the word of life" for the benefit of "those who are without," and to send it forth far and wide to every creature within her reach. So manifest and so important is this duty, that if there were but one worshipping Christian congregation now on earth, that congregation ought to consider itself as solemnly bound to do all in its power for evangelizing the world; and ought to give itself no rest as long as any thing which it could possibly do towards the accomplishment of this object, remained undone. Before this position can be so much as questioned, we must renounce the spirit of the New Testament, and trample on the authority of our Master in heaven.

There are, at present, connected with the Presbyterian Church in the United States, nearly *two thousand preachers of the Gospel;* about *two thousand five hundred congregations;* and more than *two hundred thousand communicants*. In stating these numbers I do not mean to speak with scrupulous accuracy, but to make a representation sufficiently near the truth to serve my purpose. Now, suppose all the officers and judicatories, as well as the private members of this whole body to be engaged with unwearied diligence in the great work of Christian benevolence. Suppose our two thousand preachers *all* to possess, in a good degree, the spirit of their Master, who "went about doing good." Suppose them to be employed, "in season and out of season," in proclaiming "the unsearchable riches of Christ" with wisdom, with affection, and with power. Suppose them in public and in private, in the pulpit, in the lecture-room, and "from house to house," to be indefatigable in calling men to repentance, and in publishing the glad tidings of mercy and love through a Redeemer. Suppose them to be all intent on promoting the intellectual and moral benefit of every class entrusted to their pastoral care, from lisping infancy to hoary age, and to be incessantly contriving, praying and labouring for their welfare. Suppose them habitually to meet their flocks with hearts not only full of love to the souls immediately committed to their charge; but also overflowing with benevolent regard to perishing millions in every part of the globe, and burning with desire for the conversion of the world. And suppose them, in the exercise of this great animating principle, to be, not only the sincere, but the zealous, active, and unwearied friends of all those benevolent enterprises of the day which have for their object to promote knowledge, purity, and order throughout society, and to gospelize the whole human race. Suppose this to be the case; and what an amount of good might not be accomplished, every year, by two thousand warm hearted, active, unwearied labourers in the field of Christian benevolence, thus unceasingly occupied in scattering temporal and spiritual blessings around them!

If this were the character of our *pastors*, we might expect our *church sessions*, and the mass of the *churches* over which they preside, to bear, in a good degree, a corresponding stamp. The spirit of the several shepherds, if properly exhibited, could scarcely fail to pervade the flocks committed to their inspection. When the *eldership* assembled in their respective parochial judicatories, from week to week, to consult respecting the edification of the respective churches committed to their care, such questions as the following would constantly arise, and would be discussed with solemnity and with prayer.—"What can be done to promote the reign of pure and undefiled religion in the midst of us? What to secure the best interests of our children and youth? What to render our Sabbath-Schools, and Bible classes, and Catechetical instruction more useful and extensive? What to promote the cause of Temperance? What to extend among young and old, genuine evangelical knowledge and piety? What to rouse among the people a spirit of active Christian benevolence! What for contributing our proportion, and, if possible, more than our proportion, of means, toward the conversion of the world?"—Animated with this spirit, and intent on such objects, every Presbyterian Church in the Untied States, would be an organized society for spreading the Gospel; for sending the word of life, and the herald of salvation to the destitute and the perishing:—and every one who united himself with such a church would feel that he was becoming "a member for life" of a body perpetually consecrated, in its very nature, to the great work of "doing good" to mankind.

Again, when ministers and elders filled with the spirit which I have described, came to meet in *Presbytery*, two or three times a year,—what a delightful spectacle might they not be expected to exhibit! Here, as in their own parishes, they would, of course, come together to take counsel and labour for the extension of the Redeemer's kingdom. This body, however, being more numerous than the church session; and the members being drawn from different districts of the church, might be expected to bring with them a larger amount of the hallowed spirit in question, and to have their zeal kindled into a brighter flame by the influence of a more extended Christian communion. In this judicatory, the representatives of fifteen or twenty churches might be expected to make it their main object in coming together to "lengthen the cords and strengthen the stakes" of Zion; to hold up each other's hands, and to encourage each other's hearts in forming and executing plans for the spread of the Gospel; in a word, by preaching, praying and conferring together, to gain a deeper impression of the value of the Gospel; a more heart-felt sense of their obligation to send it far and wide, and a new unction of love and zeal to animate them in their hallowed work. Such meetings, instead of being a burthen to the congregations in which they were held, would be anticipated with deep interest; would be enjoyed as seasons of peculiar and refreshing Christian fellowship; and might be expected to be the means of conferring rich blessings on many individuals, both saints and sinners, whenever they occurred.

Of the same character, but marked with still more enlarged views, and more deep feeling, might we expect the meeting of every *Synod* to prove. In this judicatory, from three to six or eight Presbyteries, united in one body, and comprising the ministers and elders representing, perhaps, from eighty to a hundred churches, assemble, annually, to review the proceedings of Presbyteries and to take order for promoting the peace, the purity, and the edification of their portion of the "body of Christ." Now suppose in this larger judicatory, the same spirit of GOOD-DOING to reign which we have imagined to govern in the minds of the individual pastors and the single churches. Suppose, after despatching with fidelity and wisdom all the cases of discipline and ecclesiastical order which came before them; or rather in the midst of what might be called the ordinary and routine business, their counsels and prayers were directed to increased efforts for promoting the revival of practical religion; to the excitement of new zeal for improving Christian education; to the supply of destitute settlements with Gospel ordinances; and to the adoption of all practical means for sending the "light of life" to those who are "perishing for lack of vision." Over such counsels and labors of a venerable Synod, there would be "joy in heaven;" and we might anticipate great joy as likely to flow from them throughout the habitations of Zion on earth.

To complete the system of counsel and co-operation, the *General Assembly* convenes every year, to look over the whole church, from *New-Hampshire* to *Florida*, and from the *Atlantic* to *Missouri;*—to issue all appeals and references which may be brought from inferior judicatories; and to recommend and endeavor to carry into execution all measures for promoting real religion, both among our own churches and throughout the world. This body it is known, constitutes the bond of union, peace, correspondence, and mutual confidence between all the ministers and churches of our denomination in the United States; and is expressly charged by our ecclesiastical constitution with the solemn and responsible duty of maintaining truth, order, harmony, and discipline in all our congregations; of corresponding with foreign churches; of suppressing schismatical contention, and every species of irregularity; and of promoting charity, truth and active holiness through all the churches under its care.

Only conceive, my Christian brethren, of the benign and precious influence which this great annual Assembly might be expected to exert, if all the ministers and elders composing it, were to come together, from every part of the church, with a double portion of the spirit which I have imagined to reign in the subordinate judicatories. Suppose its members to convene from year to year, with hearts filled with brotherly love; with enlightened zeal for the extension of the Redeemer's kingdom and ready to forego every consideration, except those of Scriptural truth and order, for the sake of DOING GOOD. Conceive of such a body, representing every portion of our church in the United States; animated with one heart and one soul; all "seeing eye to eye" in regard to the essential principles of maintaining and carrying into effect that system of Bible truth and order which they have solemnly subscribed and engaged to support. Conceive of an Assembly of such a character:—where all minor differences were swallowed up in a supreme desire to extend the Redeemer's reign and glory; where party feelings gave way to Christian love; where no banner was raised but that of Christ; and where the only contest should be, who should love the Redeemer most, and who should serve him with the warmest zeal. Conceive, in a word, of an Assembly made up of the wisest heads and the warmest hearts in the whole Presbyterian Church; who had come together, not to contend for victory; not to carry points of sectional or party interest; but to get good and do good; to enlighten, purify, and revive the church of God; to promote every moral and spiritual interest which promises to benefit the community; and to devise the most effectual measures for sending the glorious Gospel far and wide to all who are sitting in moral darkness!

Such is the picture of the Presbyterian Church, which I have sometimes imagined to myself, and which I have often prayed that we might see realized. What a glorious spectacle would such a church be! How happy in itself! How honourable to the cause of religion! What a blessing to our land, and to the world! And is it too much to hope that we may one day see it realized? The same grace which eighteen centuries ago, raised up men "full of faith and of the Holy Ghost;" which animated and sent forth bands of noble-minded Christian labourers and heroes to bear the word of life to a dark and dying world, and which crowned their ministrations with success;—the same grace is still treasured up in Him whose "throne is forever and ever," and may be manifested in us amidst all our weakness and unworthiness. The same Almighty King of Zion, by whose consoling and sanctifying Spirit it was that the churches, even in the days of bitter persecution, "had rest, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multipled,"—still lives, and can cause his ministers to be equally faithful, and his word to be clothed with equal power in our day. Under whatever cloud the glory of our Zion may be in a degree obscured, for the present, He can cause her to shine forth with more beauty than ever, "through his own comeliness put on her."

Do you ask, my Christian friends, how this happy attainment may, under the divine blessing, be reached? Do you inquire, by what means we may hope to be most effectually delivered from our discord and strife, and blessed with that spiritual peace and strength which form the true glory of a church? I answer let us adopt the policy of some sagacious worldly counsellors, who tell us, that the most direct way to remove a morbid action in the animal body, is to excite a different and salutary action in its neighbourhood:—that the best method of putting out one fire, which is raging and likely to triumph, is to kindle a counter fire. Upon the same principle, if we desire most speedily and most effectually to extinguish the fire of party spirit, and to arrest the progress of erroneous opinions; let us try to kindle the fire of Christian benevolence, and to rouse in all our congregations and judicatories, from the lowest to the highest, that fervent desire for the spread of the Gospel, and the salvation of a perishing world, which ought to reign in every heart, and in every church which bears the name of Christ. Let such a hallowed flame be kindled: and it is not more certain that oil, cast on an agitated body of water, will claim its troubled surface, than it is that an ardent zeal for the extension of the Redeemer's kingdom,—for promoting the temporal and eternal happiness of mankind,—is better adapted than any thing else to calm angry passions; to terminate strife; to turn away the minds of men from the conflicts of selfishness and ambition; and to bind them together in the bonds of fraternal affection. Only let this blessed spirit spring up, and exert a governing influence in all our ecclesiastical assemblies;—and their meetings will, of course, be peaceful and harmonious; their deliberations will be marked with gravity, with dignity, with mutual respect, and with genuine Christian benevolence. And when their business is brought to a close, the members will separate, not, as has too often happened, with disgust, alienation and weariness; but with warmer affection than they came together; will return to their respective charges with increased attachment to their Master and his work; and will look forward to another meeting as to a delightful feast of Christian fellowship.

Here, then, my Christian brethren is the grand, and, as I think, under God, the *only* effectual remedy for all our ecclesiastical difficulties. The prescription of the immortal *Howard* for shaking off trouble, was conveyed in the following strong and pointed language;—"Set about DOING GOOD: put on your hat, and go and visit the sick and the poor in your neighbourhood; inquire into their wants and minister to them; seek out the desolate and the oppressed, and tell them of the consolations of religion. I have often tried this method, he adds, and have always found it the best medicine for a heavy heart." So shall WE, as a church, find the spirit of ACTIVE GOOD DOING,—if we honestly and in good earnest apply it,—the best cure for all our trials and conflicts. And, in order to the attainment of this blessing, as the whole cannot be greater or better than its parts, it will be our wisdom to begin, systematically, with the individual ministers, elders and churches which compose our aggregate body.

From this good hour, then, let every minister in the Presbyterian church feel himself just as distinctly and solemnly called upon to engage, with his whole heart, in the various benevolent enterprises of the day, as he is to preach the gospel, and administer the sacraments of the Christian church. Let him, accordingly, take the earliest opportunity of forming within the congregation committed to his charge, an auxiliary *Bible* association; a society for aiding in *Foreign Missions*, and another for aiding in *Domestic Missions;* a *Tract Society;* a *Temperance* Society; and an *Education* Society; in short, let him form as far as possible, *all* the members of his church, young and old, male and female, and as many of his stated hearers as may be willing to join them,—into bodies more or less organized, for aiding in the great work of promoting the extension of truth and happiness among men, and bringing the whole world to the knowledge of the glorious Gospel. Let even the *little children* of his congregation have a place assigned them in these hallowed ranks for doing good. There is no danger that, by pursuing this course, he will impoverish his people. However few and poor they may be, it will rather enrich them in *pocket* as well as in *soul*. He will, undoubtedly, strengthen, enlarge, and build them up by it. Those who are engaged in saving and giving for the cause of Christ, will of course be economical and industrious, and will generally be found more thrifty and prosperous than those who live without this sacred impulse. The blessing of the Lord will infallibly descend upon such a church. "There is that scattereth and yet increaseth; and there is that withholdeth, but it tendeth to poverty." No children and young people will be so likely to be all that their parents could desire, as those who are trained up under such a purifying and elevating influence

But to form and preside over these benevolent associations in his own church, ought not to be regarded as the whole of the Pastor's duty. Let him be present, if possible, at all their meetings; and endeavour to impart to all of them, at each meeting, a new and more powerful impulse. Let him, whenever he meets the *elders* of his church, either individually, or in their official capacity, make it his study to engage them cordially and zealously in the same enterprise. Let him in his preaching, in his prayers, and in all his public and private intercourse with his people, study to recommend a growing attention to these benevolent objects, as, at once, the duty and the privilege of all Christians. In short, let him habitually regard the nurturing, strengthening and extending these associations, as among the primary objects of his ministry; as not only adapted to aid in the great work of converting the world to Christ; but also as one of the richest means of grace that can be employed for promoting the spiritual benefit of the people themselves who are zealously employed in this glorious cause. The truth is, a faithful pastor cannot possibly engage his people in any work better adapted to draw down blessings on themselves and their children; better adapted to enlighten, to sanctify, to enlarge, to enrich, and to strengthen themselves, as a church, than to engage them with their whole heart in the benevolent enterprise of bringing their fellow men to the knowledge and love of the Saviour.

A *Presbytery* composed of ministers and elders who have drunk largely of this spirit, will, of course, come together, from time to time for the great purpose of DOING GOOD. Accordingly, let this body, whenever it convenes, while it attends with fidelity to all the details of review, and of government and discipline which demand attention, consider these details as subservient to the grand purpose of ecclesiastical union, doing good to the souls of men, and spreading the knowledge and reign of the glorious Gospel. Let the members, at every meeting, make it a primary object, to encourage each other's hearts, and strengthen each other's hands in all the appropriate labours of Christian benevolence. Let them inquire with fraternal fidelity and affection of each other, what is the state of religion in their respective charges; how far the benevolent enterprises of the day are countenanced and sustained in the several congregations; and what further can be done to extend the reign of Christian zeal and effort in all the churches under their care? Let every meeting of the Presbytery be the signal of a little *jubilee* in the town or village where it is held. Let meetings in all cases in which it is practicable, be marked by such seasons of prayer and mutual conference among the members of the body, and such a judicious, pre-concerted series of public services, as shall make it an object of earnest desire among the pious members of the several churches, to be favoured with these meetings as often as possible.

Let every *Synod* bear the same character and take the same course; only remembering that its larger size, and more interesting character, will ever afford an opportunity of rendering its meetings more deeply impressive, and more extensively useful. Let every member come to this annual convention of teachers and rulers in the house of God, with an humble desire and fervent prayer that he may be enabled to *get* as much good himself and to *do* as much good to the Redeemer's kingdom as may be possible while he and his brethren continue together. Conducted in this manner, every Synodical meeting will be instrumental in giving new ardour to Christian zeal, and a new impulse to Christian activity.

When all the subordinate judicatories shall be animated with this spirit, and shall convene with these views, we may expect to see the *General Assembly* crowning the whole with a corresponding character. Let the ministers and elders deputed from the respective Presbyteries all come to our ecclesiastical metropolis, as so many single streams all pouring into one mighty reservior of Christian benevolence, as so many fires kindled from the altar of God, and preparing to unite in one sacred flame to enlighten a dark world. Let them come, not to represent parties—not to contend for victory—but fraught with the spirit of DOING GOOD; with hearts overflowing with desire for the spread of the Gospel, and resolving, as God shall enable them, by mutual counsel and prayer, to impart new life and vigour to all the departments of evangelical enterprise within our bounds. Let this be unceasingly done. Let no part of the routine business annually devolving on this court of ultimate appeal, be neglected or slighted; but let the subserviency of all to the great work of promoting human purity and happiness, and evangelizing the world be the grand, the favorite object with every member. Let the opening sermon be a powerful plea for united and affectionate co-operation in extending the Redeemer's kingdom. Let every prayer that passes the Moderator's lips, at the commencement and close of every session, and every speech that may be offered on whatever subject, breathe the same consecrated spirit. In a word, let every vote that passes, every report that is offered, and every act of correspondence with other churches whether at home or abroad disclose the hearts of men supremely intent on exciting one another, and all with whom they have any intercourse, to the highest efforts for promoting the salvation of immortal souls. Let every successive General Assembly manifest this spirit, and leave behind it, when it dissolves, a series of acts which display the reign of unfeigned Christian benevolence; and more will be done to gladden the hearts of the pious than my feeble pen can portray. The month of May will be considered by the friends of Zion as the most blessed month in the year. *Philadelphia* will have great reason to rejoice. Surrounding denominations will be constrained at once to respect, to love, and to imitate us. And an annual impulse will be given to the progress of religion, which will be felt not only through the United States, but throughout the world.

Let none imagine that, if this course were pursued, our minds would be too much turned away from doctrinal correctness; and that all zeal for maintaining "the faith and order once delivered to the saints," would be likely to languish and die. My impression is directly the reverse. If such a spirit were to be fully roused and universally to reign in our churches, it would do more to rectify every species of aberration than any other that we could cultivate. Only let the fervent zeal for the glory of God, and the welfare of mankind;—in other words, the deep and active spirit of DOING GOOD, reign in our beloved church; and we shall, undoubtedly, witness the following effects:

1. There will be, immediately, much less heresy in the church to be put down, or to be disputed about. For, as the prevalence of truth never fails to generate a spirit of active obedience; so the spirit of active Christian obedience, the genuine spirit of DOING GOOD has a direct tendency to promote the love of truth, and of course, to exclude error.—Fairly rouse a missionary spirit in the church, and we shall hear little of erroneous doctrine. Not because of any deficiency of zeal for the truth, but because the spirit of holy love will have "cast out" the demon of heresy.

2. Under the reign of the spirit supposed, when heresy *does* occur, it will be put down more quietly and with more ease. The members of our higher judicatories will consider each case of alleged error more coolly and impartially, and dispose of it with more of a spirit of mutual confidence and affection than at present; and consequently, with less controversy and less delay.

3. The delicate and important cases of discipline which come before our Synods, and especially the General Assembly, from year to year, and which have too often divided and agitated those bodies, will be decided with more of a fraternal spirit; will excite less heat and debate; will, of course, consume much less of the precious time of the judicatories: and consequently, leave more time for plans and works of Christian benevolence. The hearts of the members will be so intent on the extension of the Redeemer's kingdom, that they will have no disposition to attend to other objects, except on the most obvious call of truth and duty.

4. Our higher judicatories will assemble with a better spirit; under a higher sense of responsibility; and all their business will be conducted with more solemnity, more affection, more prayer, more gravity, more expedition, more comfort, and more to edification. The younger members will conduct themselves with more modesty, and treat the elder with more filial respect and reverence. The fathers will be neither overbearing nor dogmatical; the sons will avoid that flippancy and insolence which is apt to mark the conduct of those youth who despise their superiors, and think of victory only.

5. The BLESSING OF GOD will rest upon our judicatories, and upon the whole of our beloved Zion. The spirit will be poured out, and religion revived in all our borders. In fact, the fervent, active spirit of doing good to mankind by bringing them to the knowledge and love of the Saviour, is *itself* a revival of religion, and cannot be cultivated without an increase of the spiritual prosperity of those who cherish it.

6. If our judicatories be seen faithfully and steadily pursuing the course which has been described, prejudices against Presbyterianism will die. When the people see that we are intent on doing them good, they will receive us. Our very enemies will be at peace with us; and we shall no longer have insidious enemies in our own bosom, tearing in pieces the mother on whose substance they live.

If we wish this great plan of doing good to be completely successful, it is indispensable that it bear TWO characteristics. It must be *systematic;* and it must be *consecrated by much fervent prayer*.

It must be *systematic*. That is, every pastor must endeavour to establish among his people the habit of doing good, UPON A PLAN. That which is left to the occasional impulses of waxing and waning zeal, cannot go steadily and strongly forward. The professing Christian who has no *system* in regard to his *secret devotions*, will soon find his closet testifying against him. In like manner where there is no system in doing good, the cause cannot steadily prosper. Let every pastor, then, endeavour to introduce among the people of his charge such *plans* of effort and of contribution for promoting the Redeemer's kingdom, as will distinctly present to every member of his church, and to every attendant on his ministry a *stated opportunity and call* to do something for the great cause. If every communicant of the Presbyterian church could be prevailed upon to give *twenty-five cents* per month, or even half that sum, into the Lord's treasury, it would suffice for all the great objects of general Christian benevolence, which the church is now endeavouring to bear forward. All but the veriest paupers could do this with perfect ease; and very many could, with entire convenience, give much more. The only difficulty which attends the subject at present, is that of regularly *collecting* these contributions. But if *pastors* were animated with the zeal and diligence in doing good which ought to govern them:—if the *elders* and *deacons* in every church could be prevailed upon to enter into the true spirit of their respective offices, and daily to move about among the people as ministers of good; if every active and discreet private member had *something given him to do* in his appropriate sphere, toward helping forward this cause; and if every contributor could be prevailed upon to lay by what he felt willing to consecrate to his Saviour, at the end of every month, or year, as might be most convenient, and cheerfully to carry it to the collector, instead of waiting to be called upon, and even repeatedly *dunned*, for a reluctant offering;—if even the little children of each parish could be habituated from their mother's lap, to contribute to the Redeemer's treasury, from week to week, a portion of those pence which they commonly spend to their own injury:—suppose a *system* of this kind established in each congregation, and far more would be done for the cause of Christ; and what was done, would be done with more ease, with more cheerfulness, at less expense of agencies, and with more spiritual profit to each contributor. O, when will professing Christians really feel that it is "more blessed to give than to receive;" and that to be *permitted* to pray and labour and give for extending the kingdom of Him to whom we are indebted for all we enjoy and hope for is as rich a *privilege*, as it is a solemn *duty?* Yet all this might, I firmly believe, be in a considerable degree attained, if the ministers of the Gospel were entirely faithful at once in their *instruction* and their *example*. That it will be happily realized before very long, no Christian can doubt. Surely the sooner we come to it, the better for ourselves, and the better for that cause which we profess to love.

The *second* characteristic which must mark our system of doing good, if we would succeed, is that it be *consecrated by much fervent prayer*. Nothing is more offensive to God than plans, even of doing good, undertaken in a spirit of pride and self-confidence, and prosecuted with carnal ambition and boasting. Show me an enterprise thus undertaken and thus pursued and I will show you one which will speedily come to naught. The King of Zion "will not give his glory to another." We must "walk humbly with God" even in labouring for him. The more profound then, our sense of our utter unworthiness to be employed as fellow-workers in Christ's kingdom; the deeper our impression of our utter inability, with any amount of men or funds, to accomplish any important good, by our own wisdom or strength; and the more humble and importunate our continual supplication for the Divine guidance and blessing in all our labours, the more reason we have to hope that those labours will be crowned with success, and that our own souls, in pursuing them, will be refreshed and edified.

It is plain from the foregoing representations, that no individual can be so well qualified to be a *doer of good* as he who is DEEPLY PIOUS; as he in whom the love of God and of man is, habitually, the RULING PASSION. There may be a zeal which is fervent, and even fiery, but altogether false; a zeal characterized by heat without light; by feverish paroxysms, the product of external stimulants, rather than of an internal, gracious principle; and prompting to spasmodic, ill-directed, and sometimes even extravagant and over-acted efforts, under the name of Christian benevolence. Such is the zeal which has been frequently exhibited by men claiming the character of peculiar devotedness to Christ; and full of censoriousness against those who cannot consent to accompany them in all their headlong excesses. I need not say, that this is not the zeal for doing good which can either adorn an individual, or prove a blessing to the church. That good-doing spirit which may be expected to last long, to operate well, and to bring forth with constancy an abundance of rich fruit, must flow from sincere and ardent piety, must be regulated by the word of God; and must be in a great measure free from the narrowness, and especially from the bitterness of sectarian bigotry. The good-doing spirit cannot really prosper in any church, unless real religion prosper. Yet no more direct method can be adopted, as was before said, to make real religion prosper, than to commence, in good earnest, a course of active benevolence. Here "action and reaction are equal and (not contrary, but) coincident."

Let us all, then, my Christian brethren, with one consent, henceforth address ourselves to this great work of DOING GOOD;—the appropriate work—and I will venture to say—the BEST work of the church of God. To this let us daily give our thoughts, our hearts, our prayers, and our best efforts. Let this be our great distinction as Presbyterians—that we belong to a church peculiarly and pre-eminently devoted to doing good. Let others set their hearts on ecclesiastical splendour, and be mainly intent on multiplying numbers. Let those who choose, spend their time in abusing all other churches besides their own, and in sounding the praises of their own sect. Be it our sacred care to be ever found "speaking the truth in love;" pleading the cause of human happiness; and labouring to extend the reign of righteousness and peace. Be ever found steadfast, unmoveable, always abounding in the work of the Lord, and verily your labour "shall not be in vain in the Lord." SAMUEL MILLER.

Princeton, April, 1833.

Roman Catholic Controversy.

From the Presbyterian.

CONTROVERSY. NO. XIII.

RULE OF FAITH.

Philadelphia, April 26, 1833.

To the Rev. John Breckinridge.

Rev. Sir,—As my reference to the Westminster Confession of Faith, touching the power and duty of migistrates, seems to have given you some pain, I shall commence by saying all I have to say on that subject. This is the more necessary, as you recall the plea of "*ignorance* and inadvertence," which you had hitherto mercifully extended.

It is a *fact* that Tower & Hogan published the Westminster Confession in 1829. It is a *fact* that it contains the passages I quoted, as to intolerance and the magistrate's duty in matters of religion—and it is a *fact*, which rests on the authority of Dr. Miller, that ministers and candidates were "*obliged*" to adopt this Confession as the "standard of Presbyterianism," exactly one hundred years before. Consequently, it is a fact, that if this be not *now* your standard, it is because *you have departed*, in so much, at least, from the faith once delivered to the "*saints*." The passages, which you now call "*offensive*," were supported by seven or eight different texts of Scripture; and I thought, that these texts might possibly, have the same meaning *now*, that they had in 1729. Indeed, until you advised me of it, I did not conceive how these scriptural authorities could have become so "offensive," in the interval, that they deserved to be "*solemnly rejected*." The doctrines, which they were intended to support, are as true (though perhaps not so *palatable*) since the revolution, as they had been before. If, in the *first* instance, they were false, it was injurious to the written Word of God to employ *it* so profusely for their support —and it was tyrannical to "oblige" either "professed ministers" or candidates to *adopt them*. If, on the other hand, they were *true*, I do not see why they have been "solemnly rejected." The doctrines of Christ do not change with the shiftings of every political gale. And though the British Lion gave place to the Eagle of Independence, "some fifty years ago," yet, I find it difficult to discover, by what mysterious process, *this* event could have *nullified the scriptural doctrines of your standards*, or converted them into "offensive passages." Albeit, it seem that the work of "Reformation" in the doctrines of Christ, is not the *peculiar* privilege of any age—that the children are not satisfied with what their fathers have done in this behalf—and that I was led astray by taking it for granted that the "Standard of Presbyterianism" in the 19th century was the same, that ministers had been "obliged to adopt" in the 18th. What it will be, in fifty years more, is not known to any man living. One thing is certain, that the melody of Calvin and the chorus of the Westminster divines, have been enriched with *variations* in every key. I suppose, however, that in reference to your standards I might venture (with safety) to go as far back, as the year 1821. In the "amended" edition of that year, although the civil magistrates are shorn of the prerogatives, with which the Westminster divines and the "Adopting Act" of 1729 had invested them, *as to the words*, yet they are clothed with *undefined* attributes, in which a keen eye may discover the lurking *essence* of the very passages, which are so offensive. In page 105 they (civil magistrates) are honoured with an office full of tenderness and parental affection. "AS NURSING FATHERS, it is their duty to *protect* the church of our common Lord, without giving the preference to any denomination of Christians above the rest." &c. The latter clause might seem to have been added, to prevent the passage from being "offensive." But as soon as it will be convenient for the Assembly to tell us, *what* is the "church of our common Lord," may not one half of the Christian denominations, who enjoy the equal protection of the Constitution, be astonished to find themselves excluded from the pale—and regarded by the "nursing fathers" of the other half, as step-children—or worse! And again, if the babe should languish, would it not be natural for the General Assembly, as the physician, to prescribe a little of that *political nutriment*, by which it waxed strong in Geneva, Scotland and England itself, when the magistrates were, in very deed, its "nursing fathers!" I will pursue this topic no farther —except to say that, in my humble opinion, the magistrates of this Republic are well employed, if they study the laws and administer them with justice and impartiality—and that it is an insult to the spirit and language of the Constitution, to invoke them as "nursing fathers" to what the General Assembly may think proper to call the "church of our common Lord."

The other paragraphs of your first column contain two pretty little stories—one about "Dick doing nothing and Jack helping him," —the other about the two "strolling priests in Kentucky"—one of whom, it seems, personated the Protestant and evidently *understood* his part, since he "fought long, died hard, but was *always beaten*." This was genuine acting, so much like the reality—for

> Halting on crutches of unequal size,
> One leg by truth supported, one by (flies)
> They sidle to the goal with awkward pace
> Secure of nothing but to *lose the race*.

So it was with the antagonist of the Rev. Mr. Maguire, whom you have introduced. Mr. Pope, the king of Protestant controversy in Ireland, had the courage to enter the lists with him, where he fought long, and though I will not say he was beaten, lest I should offend you, yet it certain that from *that* day to *this*, he has carefully shunned every thing like controversy with a Catholic priest. He did not possess that happy talent for which Goldsmith immortalized the village schoolmaster. So it was with the celebrated Claude, whose glory it was, says Eustace, to have fallen by the hand of the illustrious Bossuet. So it was with the Pope of Calvanism in France, Du Plessis, in the discussion held at Fontainbleau in the presence of Henry IV. in the year 1600. (See Sully's Memoirs, Vol. 2. page 354.) This case is so illustrative of the manner in which Protestant controversialists assail the Catholic religion, that I will give a brief sketch of it.

Du Plessis had written a book, a book, *not to prove his own religion*, but to refute the Catholic doctrine of the Eucharist and the Mass. The Catholics were startled, as usual, with the number of falsehoods it contained, and spoke so freely of them, that the author in his rashness challenged any one to point out a single false quotation in the whole book. M. Du Perron then Bishop of Evreux, and afterwards Cardinal, undertook to show as many as FIVE HUNDRED AND FIFTY. The parties met before the king. Judges were appointed by him, some of whom were Catholics and some Calvinists. Fifty passages were to be examined every day; but after the examination of nine of them, in which he was *unanimously convicted*, Du Plessis *became sick at the stomach*, and the investigation proceeded no farther. "Every one knows," says Sully, (a Protestant,) "how the dispute was terminated. Du Plessis' defence was weak, and ended in *his disgrace*." One of the commissioners, Fresne-Canaye, a Calvinist, and Sainte Marie Du Mont, another eminent Protestant, were roused from the "delusion" of Protestantism, by the *issue* of this controversy, and soon after embraced the divine, but *calumniated* religion of the Catholics.

Having disposed of your anecdotes in reference to the Priests in Kentucky, with the citation of a few instances, in which Protestant disputants had the privilege of *speaking for themselves*,—in which they "fought long, died hard, and were always (*substantially*) beaten," I shall now proceed to follow you through the heterogeneous materials, of which your letter is composed.

"You have called until you are weary for my reply to the admission of the Rev. Mr. Maguire." But pray by what right do you call on me, to adopt the language used by Mr. Maguire! Supposing I were to call on you to adopt and defend the language of some Presbyterian brother, would you, on that account, feel yourself bound to answer! Not that I mean to decline answering your call, but to intimate that I am able to meet you in *my own words*, without having recourse to those even of Rev. Mr. Maguire. The sum of the quotation is this:—"You, (Mr. Hughes) prove the authenticity and inspiration of the Holy Scriptures by the testimony of the church. But *how do you prove the* authority of the church? Mr. Maguire says, it is 'by your private judgment on the Scripture proofs.' And therefore you (Mr. Hughes) are obliged to have recourse for the proof of the church to the principle of private interpretation." Is not this what you mean?

Answer 1st. Protestants *admit* the testimony of Scripture, and on this account, I quote it to prove the authority of the church. 2. I quote it, not as an inspired book, if you prefer, to take the ground of a *Deist*, but I quote it, *in that case*, as historical evidence of the fact, in which sense you will be obliged even as a Deist, to admit its testimony. 3. The history of Christianity proves the authority of the church. From the days of the apostles, the church *proscribed heresies*,—*preached the doctrines of Christ* to all nations,—*determined*, by a final decision, all controversies,—and in *all matters of religion* exercised SUPREME authority. So that the authority of the church is proved with, or without, the Scripture. It seems that you cannot comprehend the distinction between a fact and an *opinion*. When I quote Scripture to show that Christ appointed a ministry in his church, or that he was crucified, I merely furnish historical evidence bearing on a *fact*, with which private interpretation has nothing to do. But when Protestants quote Scripture to support their private *opinions*, which *they call their doctrines*, then it is that they use it, not to establish *facts*, but to support *speculations*, and thus *degrade* the written word of God, by making it a book of contradictions, as various as their minds, or their sectarian prejudices. This is manifest, from the multitude of your sects, and your endless disputations among yourselves, about the *meaning of the Bible*.

But I should have proved, you say, my own rule of faith. I answer that I have done so, and as long as you are pleased to shun a struggle with the reasoning and facts of my letters, I need not repeat what has already been said. You complain of my monotonous reference to them; but you should remember, that although you have catered industriously for the prejudices of Protestant readers, by indulging in tho antiquated calumnies of your predecessors against the Catholic Church and the Bishops of Rome, you have not had the courage TO CLOSE WITH ME in a single argument. Even in your last epistle although our discussion professes to be on the *rule of faith*, you tell us with great self-complacency, that "you had supposed that *I would defend the* SACRAMENTS *of our church*," and with the happiest versatility of talent, you wind up by expressing a desire to pass to "other topics,"—as if you had not confused your letters on the "rule of faith," by the introduction, pell-mell, of every topic that has been discussed since the days of Martin Luther.

In my last I took occasion to protest against the injustice of those, who represent me as arguing against the Bible: and instead of admitting my protest, you return to the charge, and employ nearly the whole of your second column, to show that my argument and those of Unitarians coincide in our estimate of the Bible! Whether or not you have done justice to *their* doctrines, it is not for me to determine.—My reference to them was not for the purpose of canvassing their doctrines, but merely to show that they and you are children of the same parentage—*your rule of faith is the same*—not the Bible, but your own respective *opinions* as to the meaning of the sacred book: to show farther, that, under the guidance of this fallacious principle of private opinion, *they* have the same right to hold their doctrines, that *you* have for yours. I have multiplied arguments to show that Protestant Christianity, whether it be Presbyterian or Unitarian, rests *not* on the Bible, but on *opinion*, as its basis, and that every article in the superstructure of belief, shares the uncertainty of the foundation. What is heresy among Protestants? Opinion. What is orthodoxy among Protestants? Opinion. Every thing is opinion; and yet it is certain that opinion formed no part of the Revelation of Jesus Christ, and that there is not a single opinion in the whole Bible!! Now if this be so, is not the Protestant rule of faith a *mere prelude* to infidelity! Does it not destroy the *certainty* of Revelation, and the sacred character of the divine volume, which with insidious embrace, it affects to cherish! But if it is *not* so, why do you not deny it, and show your Protestant readers, how they may have, by your rule, a better foundation for their religious belief, than they have for their politics viz: opinion. To illustrate the truth of these observations, I will insert a "few facts" taken from an article, in the Vermont Chronicle, the production, evidently, of a Protestant pen. "Out of about one hundred and eighty Unitarian Societies in England, about one hundred and seventy are orthodox Presbyterian Societies revolutionized. 2. In Ireland a large number of Presbyterian ministers and churches have become Arian. 3. A large proportion of the Unitarian Societies in Scotland were once Presbyterians. 4. The Presbyterian churches in Geneva and in Switzerland generally, have gone over in a body to Unitarianism, or to something equally hostile to vital piety." One thing more I have to say, that *you* will do well never to engage in a controversy with an educated Unitarian, unless it be for the improvement of your logic. Not that I would side with him against you on doctrine, but because it is the *inevitable* misfortune of all those, who adopt the Protestant rule of faith, to have no better foundation for *true doctrines, even Christ's Divinity*, than their brethren have for the contrary *opinion*.

Now for your remarks on the canon of Scripture, in which you are as unfortunate as before. You say, "it was shown that the Jews, the Lord Jesus and his apostles, the early fathers, the Council of Laodicea, and the ancient church at large, rejected these books" (meaning what Protestants call Apocryphal books.) Now, I reply, boldly, that you cannot furnish *proof* of what you have asserted. That there is not a single evidence on record, that they were "rejected" either by our Saviour, or his apostles; and if you assert thus inconsiderately what is untrue, can you blame me for reminding you of it! With regard to the "fathers," "councils," and "church at large," when you appeal to *them* to determine what books are canonical, and what books are not, you act as a rational man; and I take your invocation of *their* testimony on the matter, as a tribute paid to the Catholic principle of belief. If, therefore, their authority moves you in your selection of scriptural books, then I hail you as the child of *tradition*, no less than myself. But then, what becomes of your rule of faith? The Scripture *alone* does not determine the canonical books. Our Lord and the apostles are silent on the subject, notwithstanding your assertion to the contrary. And lo! you are constrained to invoke the aid of "fathers" and "councils" to tell you what is Scripture and what is not. But what say you of the later "fathers!"—of Father Luther, for instance, for having rejected the *epistles of St. James*, and St. Jude, and that of St. Paul to the Hebrews! What say you of Father Calvin, for having expunged the Apocalypse from the canon! Were *these* apocryphal! If not, why did these "fathers" reject them! And the two Gospels and Acts, written by St. Luke and St. Mark—were *they* apocryphal! Their authors were *not* apostles, and you have told us, that none but the apostles were inspired. I had pressed this difficulty before, and instead of meeting it, you accuse me of a disposition "rather to *injure* the cause than *spare* the Protestant." You certainly injure my intentions in this charge, whilst you indirectly invoke my forbearance. S. you try to extricate yourself. "Mark's writings received," you say, "the sanction of Peter, and Luke's of Paul." So did those of Barnabas and Clement. But what then? Again, the Apostle Paul says in his epistles, "Timotheus our brother." But what then! and "Sosthenes our brother." What then! I really cannot imagine *what you mean by this*. But to come to the point—were St. Mark and St. Luke inspired to write, or were they not! If they were, then you were wrong in saying, *that none but the apostles were inspired: and for the sake of the Gospel of Christ, you should not leave your testimony to that effect on record*.

In reference to what you call apocryphal scriptures, which, you say, have been added by our church, I have to reply, again, that your accusation is a manifest acknowledgment of the *necessity* of ecclesiastical infallibility. You pretend that the Bible *alone* is your rule of faith; and yet it is by *tradition* that you attempt to show 'what is Bible and *what is not*.' Catholics possess that canon of Scripture which has been recognized by the Christian Church since the beginning. *Some* of the early fathers hesitated about the canonicity of certain books; but, during the same period, the same doubts were entertained respecting several books in the *Protestant canon;* and the fact would go to exclude the Epistle to the Hebrews, the Apocalypse, and several other books of the New Testament. Calvin on this account rejected the revelations of St. John. Why, then, will you not be *consistent*, and reject *all*, or receive *all*? The Syriac version, so much praised by Protestants critics, and which, they say, dates from about the time of the Apostles, contains OUR canon. The Council of Carthage, in 397, composed of one hundred and twenty-seven Bishops, gives OUR canon, expressly naming every book, and adds, that these had been received from the fathers as divine and canonical—"A Patribus ista accepimus in ecclesia legenda." Innocent I., in his letter to Exsuperius, in 405, makes the *same* enumeration. So does the Roman Council under Gelasius I., in 494. Melito, to whose catalogue you refer, was only an individual.* He mentioned the books of the Old Testament which were *then* recognized every where, but did not say that the others were *uncanonical*. And he omits the book of Esther, which I find in your Confession of Faith of 1821.—The synopsis, attributed to Athanasius, is considered, by critics, as the production of the sixth century.—The Council of Laodicea, in 375, was composed of only twenty-two Bishops; and, if you had taken the pains to be informed on the subject, you would not have exposed yourself, by saying, on its testimony, that your "present Protestant canon coincides with that of Christian antiquity." First, twenty-two Bishops did not represent "Christian antiquity;" and, secondly, they made no mention of the Apocalypse. So that the "coincidence" is destroyed, except in your own imagination. One of the most ancient catalogues, cited by Beveridge, gives the *Catholic* canon. Eusebius (lib. 3, c. 3, x. 25) says, that some rejected the Epistle to the Hebrews, and regarded as doubtful that of St. James, St. Jude, the 2d and 3d of St. John, and the Revelation. Are these *therefore* Apochryphal! Is not one part of the inference as well deducted as the other! As to the books of the Old Testament, the *Catholic* canon corresponds with the Greek version, which was used in the synagogue of Alexandria, and by the Jews in Asia Minor, Africa, and generally wherever the Greek language prevailed. Some of them were written *after* the canon of Esdras, had been formed; and this, I trust, will account for their not being *there enumerated*. Origen, in his letter to Julius Africanus, speaks of them as having been in use *from the commencement of the church*. And Saint Augustine, writing against the semi-Pelagians, who denied the canonicity of some of these books, as *you* do, appeals to the authority of *preceding ages* in their support—"tam longa annositate;"—and, if their antiquity was an argument, *in the fourth century*, against the semi-Pelagians, I do not see why it should not be as good, against Protestants, *in the nineteenth century*. Our canon is that held by the Christians of Syria to this day, whether Maronites or Catholics, Jacobites or Eutychians. It is used by the Cophts of Egypt, by the Ethiopians, and the Nestorians, separated as they have been from the church for more than 1200 years.—(See Perpet. de la Foi, t. 5, l. 7; also, Biblioth, Orient., t. 3 and 4.) The Greek schismatics, in their Synod held in Jerusalem in 1672, under the Patriarch Dositheus, give the *Catholic* canon, and add—"These books we hold to be canonical, and confess them to be *sacred Scripture*, since they have been handed down to us as such by *ancient usage*, or, rather, by the Catholic Church." Shall we, then, turn aside from this mass of authority, and hearken to the ipse dixit of Martin Luther, John Calvin, or the Rev. John Breckinridge, about Apocryphal books! Did not the two former gentlemen expel books even from the Protestant canon, in the most arbitrary and capricious manner! Read over, I pray you, these testimonies, and reflect how *imprudent* you were, in a former letter, when you asserted that *our canon* of Scripture was framed only "in the sixteeth century, by the Council of Trent." And, hereafter, if you should feel disposed to challenge "Priests and Bishops to the field of controversy," remember that there are *other books* to be consulted besides "Taylor's Dissuasive from Popery."

In the Jewish dispensation controversies were decided by the judgment of the High Priest and Sanhedrim—in reference to which you make me say, that "of course by the same principle the Pope and Councils are the judges of controversies under the new law." You will observe, Rev. Sir, that I did not institute any such direct comparison. I spoke of the PRINCIPLE being the same under both dispensations. I must again refer the reader to the proofs contained in letter No. 5, to show that it is not by any feeble analogy, but by the POSITIVE INSTITUTION OF JESUS CHRIST, that the ministry of his church are clothed with power to preach the Gospel, administer his sacraments, and proscribe the heresies of *innovaters* in religion. They have exercised this prerogative from the beginning of Christianity. And it would have been iniquitous so to have exercised it, if the Son of God had appointed the *Bible alone* according to private interpretation as the infallible rule of faith.

But the reference to the condemnation of Christ, in which the High Priest erred, is no argument on the subject. Jesus Christ the Sun of Righteousness, had already *manifested* himself to the world, by his miracles and doctrines, and thus superseded the authority of the Synagogue. Previous to this manifestation by *miracles*, the decision of the Jewish Council, as to the birth-place of Christ, was true. And even in the conspiracy against his life, when Caiaphas declared it expedient that one man should die for the people, the evangelist adds, that "this he spoke *not* of himself, but being *the High Priest of that year*, he prophesied that Jesus should die for the nation." John xi. 15. You ask me then, was the tribunal, appointed by Almighty God in the old law, "fallible or infallible?" Answer, it was infallible, until it was superseded by *Him*, to whom "was given all power in heaven and earth." "Did they decide right or wrong?" Answer, they decided wrong—because Christ had already *proved to them*, that He was the Messiah, and they shut their eyes against the *evidence of truth*. The term of their commission had virtually *expired*. It was known to themselves that their authority would be superseded by the coming of the Holy One—and consequently their defection *after* His coming is no argument against their infallibility before—much less is it an argument against the infallibility of the church, secured in the commission given by Christ to her pastors, when he said: "Go, TEACH all nations**** and lo I am with you ALL *days*, even to the consummation of the world."

"The Scripture," you say, "according to the ancient fathers, is the sole judge of controversies and interpreter of itself." Here again you appeal to the fathers, and give up the Bible alone. That the ancient fathers spoke in the most eloquent language of the Scriptures, is certain. That all Catholic theologians so speak of them, is equally certain. That they quoted them against heretics, who *affected to admit no other testimony*, is indubitable. But to say that they regarded the *Scripture alone*, as the rule of faith or the judge of controversies, is an unfounded assertion. I defy you to show one single instance of it in all ecclesiastical history, in which heresy was condemned by the testimony of Scripture alone. The Church was in *possession* of the *true doctrines* of Christ—and heresy *began*, in every age, by some individual *pretending* to have discovered in the Bible, tenets, with which the *church* had never been acquainted. This was *novelty*; and until a new revelation be made, *novelty* of doctrine and ERROR are, and will be, the *same thing*. Is not this the principle even of Presbyterianism itself? When you argue against Catholics you accuse them of denying the sufficiency of the Scriptures *alone*, as a rule of faith; whereas *they* contend that God never appointed them as an *exclusive* rule. But when you argue against your brethren of the low church party, you drop the boasted sufficiency of the Scriptures as a proof rule, unless *your standards be superadded!!* Your standards as "amended" by the General Assembly of 1821, have attained the venerable antiquity of twelve years; and yet you talk of "*new lights!!*" Heresy has always appealed to the Bible alone, for the purpose of *secession* from truth; but so soon as it had seceded, it never failed to give up the sufficiency of the Bible, and to fence itself around with arbitrary Creeds, Articles of belief and Confessions of Faith.

You ask me, why I did not cite the passage from Tertullian *at first*, as I did *at last*. Answer: I did not wish to make the quotation too long. But *you* are at liberty to cite the whole chapter, or the whole book, and you will find that every sentence, taken one with another, will be a dagger of testimony against the principle of Protestantism, on the rule of faith. You pretend to have won a great concession when you say, that "even on my own admission, Tertullian makes many *Apostolical churches, and Apostolical chairs*." Answer, There were many churches, *but only* ONE DOCTRINE. And you assert what is utterly unfounded in fact, when you say, on Tertullian's authority, that the "writings of the Apostles" constituted the infallible rule of faith. In this you are as unjust towards your author, as you had been in other instances; and yet you allude to *this case* as an offset to your affair of Bellarmine, in which you say, "I charge you with injustice to the passage." My charge was much *stronger* than this. I charged upon you, that in six distinct instances you had quoted authorities, and that in reference to each of these six authorities, your assertions were *untrue*. I challenged you to meet me before a sworn interpreter or even Dr. Wylie, and you shrink from this alternative. I now challenge you for the third time: and I trust that, without clogging the proposal with irrelevant conditions, you will either meet me, or give up your pretensions. Certainly you will *understand* this language.

With regard to "the warning against reading this controversy," I *insist upon an explanation*. In the *first* instance, it was Bishop Kenrick, who gave the warning. He denied—you apologized—and he was satisfied. But still, the "most respectable and responsible gentleman INSISTED that such a warning was given in one of our churches and on the day named." And in your last letter you soften it down into a mere *question* "left open for correction!" But how could that be, since the gentleman still "insisted," *even after the correction was given?* The information was *false:* and now I require of you, in the name of the clergymen who officiate in the *other churches*, to give the name of your informant. Shall you give circulation to *false* testimony, PERSIST IN MAINTAINING IT, and yet plead "the delicate nature of your situation" for concealing the name of its author! Even public morals will not tolerate such trifling.—We require then that the charge be *proved*, or *retracted*, or else the *name of the author given*.

And now with reference to Dr. Miller, I have not a word to say against the encomiums you have passed upon him. I know him only by his writings, of which I may be permitted to speak, since they are public property. He seems to be one of those happy mortals, who, if I may judge from his last letter, are perfectly acquainted with the Catholic religion without ever having taken the trouble to study it. On that subject he can instruct others, without having learned himself. He has put forth in his last letter to Presbyterians, for Catholic doctrines, ossertions, for which he cannot find *authority in any Catholic approved writer in the whole universe*. If he can, I pledge myself to give $500 to the Bible Society, provided he, or any other Presbyterian will give me the same sum for the Orphans, in *case he cannot*. The Doctor's other writings have been made sufficiently free with, by Protestant adversaries; and though I have never seen a criticism on his style, yet I have been often compelled to laugh at the expense of his logic. You have no doubt seen the treatise of Dr. Cook of Kentucky, in which the author has the advantage of being able to use Catholic arguments, in support of Episcopacy.—For, our friend of Princeton has wielded his pen against his Episcopal Brethren, no less than against Catholics. And as his testimony will no doubt be dear to you, I will give you a specimen of his language, touching the Bible alone. His first position was against Episcopalians. "The sufficiency," says he, "and the infallibility of the Scriptures ALONE, as a rule of faith and practice, was *assumed* as the grand principle of the Reformation from Popery, and is acknowledged to be the foundation of the Protestant cause." (Dr. Miller, Vol. 1, p. 26.) A Presbyterian clergyman in Baltimore, Rev. Mr. Duncan, happening to understand the Doctor *literally*, concluded, that of course, the Confession of Faith was *superfluous*, since the Bible *alone* was *sufficient;* and proceeded accordingly to dispense with the standards of the church. Whereupon the wisdom of the Catholic principle, in reference to the rule of faith, broke in upon the Doctor, and he wrote as follows:—"How is she (the church) to ascertain the character of her candidates for the holy ministry, when according to the brother, whom I am constrained to oppose, she is forbidden to employ any *other* test than that, (the Bible,) which the most CORRUPT AND UNQUALIFIED WILL BEAR just as well as the most excellent; and which is *of course, in reference to the point to be decided*, NO TEST AT ALL." (Letter to a Gentleman in Baltimore, page 24.)

Now, pray, what more have I said touching the Bible, as a test of doctrine, than that it is a test, which the "most corrupt" as well as the "most excellent will bear;" and that, in the Professor's own language, "in reference to the point to be decided, it is NO TEST AT ALL." And if it is "*no test at all*," then it is not "sufficient" as the *only* rule of faith and practice. Here then is the testimony, even of Dr. Miller coming to support my argument, which is strong enough without it.

As you seem to be anxious to quit the rule of faith, which, by the way, you had quit from the beginning, I need not remind you, that according to our agreement the next question will be—"Is the Protestant religion the religion of Christ?" Now I hope that you will not undertake to prove the Protestant, *by assailing the Catholic religion*. I do not say that I will follow you immediatly: but in the mean time, be pleased to let me know what I am to understand by the "Protestant religion?" Give me your own definition and I will respect it. Above all, let us have the *six passages*, on which we are at issue decided by Dr. Wylie, or any other interpreter of languages. I shall be ready on the 6th of May, next Monday, if it meet your convenience. Please also to favour us with the name of the gentleman who abused your confidence, by asserting and "*insisting*" that the people were warned by one of the Catholic Priests in this city, against reading this controversy.

Yours, &c. JNO. HUGHES.

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* When, therefore, I went to the East, and came as far as the place where these things were proclaimed and done, I accurately ascertained the books of the Old Testament, and send them to thee here below. The names are as follows: of Moses five books, *Genesis, Exodus, Leviticus, Numbers, Deuteronomy—Jesus Nave, Judges, Ruth—Four of Kings—Two of Paralipomena* (*Chronicles*,) *Psalms of David, Proverbs of Solomon*, which is also called WISDOM, *Ecclesiastes, Song of Songs, Job*. Of Prophets, *Isaiah, Jeremiah*. Of the twelve prophets one book—*Daniel, Ezekiel, Esdras*. From these I have, therefore, made the selection, which I have divided into six books. [Melito according to Cruse's Euseb., p. 164.]

The Rev. John M'Dowell, D. D., of Elizabethtown, N. J., has accepted the call to the Central Presbyterian Church of Philadelphia, and we are informed that he will in the course of a few days enter upon his pastoral labors.—*Presbyterian*.

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, MAY 22, 1833.

INFANTILE EDUCATION.

The infantile mind is susceptible of culture much earlier than parents and instructors are apt to suppose. It has too long been the almost universal custom among parents, to permit their children to emerge from infancy, without having bestowed any thing like adequate attention on their intellectual and moral culture. The invaluable system of Sabbath School instruction, which is now becoming so prevalent, is tending, in some degree, to remedy this unjustifiable neglect. Yet, still, with all the advantages of Sabbath School training, if parents neglect their part in the important business of infant education, the work must necessarily be but very imperfectly done. It is consonent to nature, and the first principles of common sense, that parents are the proper instructors of their infant offspring. This delicate and exceedingly important trust, cannot, in most cases, be safely confided to other hands. What heart, however benevolent, can feel the same solicitude and anxiety for the infant pupil, that is felt for it by its parents?

We are not an advocate for excessive mental application during the tender season of infancy. It is very erroneous to suppose a child is to be benefitted, in proportion to the number of hours it is each day confined to its book. Every student knows the tendency of long continued mental application, to depress the spirits and exhaust both the physical and mental powers. And when a child becomes wearied, and discontented, and fretful, (as all children will become,) from too long confinement, and too protracted an exercise of its mental powers, it is cruel to goad it on still further. The obvious tendency of such a course is, to create a kind of despair, and a disrelish for mental effort which, if such a course be long pursued, often attends the individual throughout subsequent life. Unnatural restraint, and long continued confinement, to say nothing of protracted intellectual effort, bear hard upon the natural buoyancy and gaiety of infancy. Children should be early inured to discipline and sober thought, but the judicious parent or instructor will never lose sight of those characteristics implanted in them by their Creator. Hence the great importance of judgment and tact in the cultivation of the youthful heart and intellect.

CENTRE COLLEGE.

The Summer session of this important and flourishing institution, located at Danville, Ky., commenced a few weeks since, under very flattering circumstances. The number of students is considerably greater than it has been for several years, at so early a stage of the session. Nearly a hundred are now in attendance, and more are coming in.

Centre College is the only literary institution in Kentucky that belongs, by charter, to the Presbyterian Church. There is no institution in the state that enjoys greater Legislative immunities and privileges. Its location is known to be remarkably pleasant and healthful, and its moral and literary advantages are surpassed, perhaps, by no literary institution west of the Alleghanies. Why, then, should not Centre College appeal, with confidence, to the public, and especially to the Presbyterian portion of the community, for liberal patronage? While the affairs of the institution are managed by a Board of Trustees appointed by the Synod of Kentucky, it is expressly stipulated by the charter, that no sectarian peculiarities shall be taught by the Professors, and that all sects are to have free access for their children to the institution. There has never been a departure from these principles in its management.

We are authorized to state, that any young man, preparing for the Gospel ministry, who can bring good recommendations from his church, will be received, and educated by the Kentucky Education Society. The Executive Committee reject *no applicant* who comes properly recommended. The chief object in stating this fact at this time is, to correct an impression which has gone abroad, that no young man will be aided unless some particular church guarantee his support. This impression is incorrect. As the auxiliary of the General Assembly's Board of Education, the Kentucky Education Society assumes the responsibilities of that Board for this state; and accordingly pledges itself to receive all applicants for its aid, who may bring the requisite recommendations.

FOREIGN MISSIONS.

Abm. T. Skillman acknowledges the receipt of the following sums for the American Board of Commissioners for Foreign Missions.

Mrs. Dorcas Barnett, of the Presbyterian church, at Paris, a donation,			$100 00
Doctor Cleland, balance of subscription of New Providence Church,			3 50
Mrs. Hannah Pike, subscriptions to Missionary Herald,			4 50
Thos. P. Smith, Esq.	do.	do.	4 50
J. R. Lye, Esq.	do.	do.	4 50
			$117 00

ERRATA.—The following typographical errors occur in the "*Annual Report of the Fayette County Sunday School Union*," published in last week's paper.

40th line from the beginning, for "continues," read *continue;* 4th line below, for "adopted," read *adapted;* 35th line from bottom, 1st column, for "unfaithfulness," read *faithfulness;* 26 lines from bottom, 1st column, for "Schools" read *scheme;* 4th line from the close, for "prosperity," read *perpetuity;* in the list of officers, for "Wm. Smith," read *Wm. T. Smith*.

TEMPERANCE CONVENTION.

It will be perceived, by a communication in to-day's paper, that the Executive Committee of the Kentucky Temperance Society have recommended the holding of a Convention, consisting of delegates from the Temperance Societies north of the Kentucky river. This city is designated as the place of meeting. We think this a very judicious measure. And we doubt not that the resolutions of the State Society will meet with a hearty response, from all its auxiliaries in this region. Such a meeting as the one proposed cannot fail to exert a salutary influence on the Temperance cause. It will give a fresh impulse to the work; which it is beginning greatly to need. It is also proposed, to have similar meetings in the middle and southern sections of the state. We refer our readers, and especially those of them who are officers of Temperance Societies, to the official communication of the Corresponding Secretary of the state Society, which will be found in another column.

Debate on Campbellism; held at Nashville, Tennessee, in which the principles of Alexander Campbell are confuted, and his conduct examined. By Obadiah Jennings, D. D. *To which is prefixed a Memoir of the author, by Rev. M. Brown, D. D.*—This is a duodecimo volume of 252 pages, published at Pittsburgh, in 1832. It furnishes an unvarnished account of a debate held at Nashville, the year previous, by the author and the celebrated Alexander Campbell. We have examined this work with considerable interest. It bears upon it the impress of candor and truth. It is known to most of our readers, that Mr. Campbell furnished his friends with an account of this debate soon after it occurred. That work we have never seen. We are free to acknowledge, that the conduct of the man had so impaired our confidence in his fairness and candor, that we felt no desire to read his book. We feel no hesitation in recommending the present volume to our readers. The character of Dr. Jennings for piety and talents, is well sustained by this performance. In thus successfully exposing the sophistry, and refuting some of the prominent errors of the self-styled "Reformer," he has done essential service to the cause of truth.

The work can be had at the book-store of A. T. Skillman, in this city.

For the Western Luminary.

LETTERS FROM THE PACIFIC.---NO. 2.

South Pacific; on board the Missionary Packet. S. Lat. 18°.—W. Long. 134°.—Oct. 9th, 1832

Mr. Thos. T. Skillman:

Dear Sir,—Soon after we landed at Raiatea, it was proposed that the brethren accompany us to Huahine the same day, that we might have an apportunity of consulting all the brethren of the Leeward group together. Mr. Platt, who was present from Bolabola, had already been absent from his family two or three months, taking some of his children to the South Sea Academy at Moorea. He therefore excused himself from accompanying us:—and Mr. Smith could not well leave his wife alone in so troublesome times. It was therefore agreed that Mr. Williams only should accompany us. We reached Fare Harbour at 5 o'clock, and found the people (about 200) assembled at the church, where Mr. Barff was delivering a Friday evening lecture. The lecture was concluded soon after we entered, and we were animated by the peculiarly lively music with which the people sung the closing hymn. The assembly presented a neat aspect, seated on benches, and dressed in native cloth, to which many of them added some articles of European manufacture. Each woman had a neat bonnet of native construction. Many of the men had hats—they had generally a shirt each, and in addition a perau of native cloth or mat around the loins.

The people of Huahine have not been much affected by the disorders which have attended the conflicts in the other Islands. We therefore saw them under more favorable circumstances than we had seen the people of Raiatea.

Saturday afternoon we attended an interesting meeting, called *the meeting of Sheriffs and Constables* for consultation on the best methods of promoting order and enforcing the laws, and for prayer. It is intended as a means of knitting the chiefs together in affection. Formerly, in their heathen state, they had regular meetings at the Morai, where each worshipped his own idol, but looked upon his fellow worshippers with the utmost jealousy and suspicion. When offering his homage he always held his spear by his side. This Saturday afternoon meeting was intended to destroy this jealousy, and to afford that opportunity for mutual consultation by which they might strengthen each others hands in opposition to idolatry.

There is but one settlement on this Island; the same is true of Raiatea and Bolabola. During the week many people are absent from the settlement, cultivating their lands and collecting food for their families. They all return on Saturdays in readiness for the exercises of the Sabbath. Saturday evening is therefore employed by Mr. Barff in pastoral visitation, for then he expects to find all the people at home. But their houses are so open and so near each other that when he calls upon one family, such a crowd gathers around as renders his visit very different from *pastoral visits* among American churches. The exercises of the Sabbath are prayer-meeting at sunrise—Sabbath School immediately after breakfast—Preaching at half past nine o'clock, A. M.—Sabbath School at two P. M.—and preaching again at three P. M. When I speak of a *Sabbath School*, however, you are very liable to misunderstand me, for you will very naturally think of a Sabbath School in Lexington; but they bear no resemblance except the name and the fact that religious truth is communicated in both. To have a just notion of a Sabbath School in the South Seas, you should be informed that during the week the children are assembled every morning at sunrise, when their teacher reads portions of scripture and of the catechism, which the children in one voice repeat after him till they have committed it to memory. The amount thus learned constitutes the recitation for the Sabbath School. In addition to which the pastor asks the children some questions, and imparts some appropriate instruction. In consultation with the brethren, we learned that they considered all persons proper subjects for baptism, who renounced idolatry, appeared orderly in their lives and expressed a desire to be instructed in the gospel. They are not however admitted to the Lord's Supper until they become hopefully pious. In some of the Islands almost the whole population have been baptized. It is but just however to remark, that some of the Missionaries agree with American christians in esteeming this practice erroneous, and think its influence on the churches has been unhappy.

We were gratified with meeting Mr. Buzacott here, a Missionary from Rarotogna, one of the Harvey Islands, about 700 miles S. W. from this group. He has been superintending the publication of some portions of scripture in the Ratognan dialect at the Tahitian press. He gave us an interesting account of the progress of the gospel in those Islands. The whole population have renounced idolatry, and most of them have been baptised, and some hundreds have been admitted to church fellowship. He and his fellow laborer, Mr. Pittman, are much encouraged by their great eagerness for instruction. He spoke of a very destructive storm which last December swept over this Ocean. At Rarotogna it was peculiarly violent—the sea rose 20 feet above its usual level and drove the inhabitants to the hills for safety, while the torrents of rain pouring down from the mountains rendered the scene quite terrific. Mrs. Buzacott escaping from the ruins of her dwelling and from the furious ocean which dashed around it, and meeting the torrents which rolled down from the mountains, was compelled to wade some distance in water up to her waist, before she reached an elevated spot from which she could contemplate the scene in safety. Almost all the bread fruit, cocoanuts and other trees were blown down, and the inhabitants reduced to circumstances of distressing want. All the houses were overthrown, among which was a large chapel just erected, and the Missionaries dwellings shared the common calamity.

But I promised to say something of their efforts to send the gospel to other Islands. Native teachers have been found very useful in preparing the way for European Missionaries. They are selected from the most promising church members, and that they may be better prepared for their work, besides the advantages of the ordinary schools, the missionary devotes one hour each day to their special instruction. A clear knowledge of the doctrines of the gospel, and a tolerable knowledge of the portions of scripture in their hands, together with a pious deportment supported by a consistency of profession for several years, and a zeal for the work, supported by activity in the schools, have been the requisite qualifications in those who have been selected. Some have been authorized to administer baptism to such as they should judge suitable subjects for that ordinance. Taking teachers thus qualified, the Missionaries visit Islands hitherto destitute of the gospel, confer with the principal chiefs, and leave teachers with such as promise them protection. The similarity of the various Polynesian dialects are so great, that these teachers can soon talk fluently—and by telling the people what have been the effects of the gospel in their own Islands, and showing them the folly and abominable nature of their own rites, they have in most cases persuaded them to renounce idolatry and *professedly* embrace christianity. They also teach many of the people to read the Tahitian scriptures and thus perform the work of harbingers to European Missionaries. It is to be lamented that in some cases, these teachers have basely apostatized, and done much to prejudice the people against the gospel. Mr. Williams gave us a very interesting account of the inhabitants of the *Samoa* or *Navigator* Islands, where he had left native teachers, and the prospect of usefulness was such, that the London Missionary Society had promised to send out four European Missionaries to enter that field. Before this reaches you, you will doubtless have seen his own account of the visit to which I refer. A week after our arrival, he sailed again to revisit that and the Harvey Islands.

Just beyond the Samoa group, are the Fijis, which are represented as the largest and most populous of any of the Polynesian clusters. Mr. Williams has planted native teachers among them. It is very probable that the Wesleyan Society, who have missionaries in the vicinity at the Tonga Islands, will send European instructors to the Fijis.

The Austral Islands which lie a few degrees south of the Georgian group, together with many of the Paumotu or Pearl Islands have been supplied with native teachers from Tahiti, whose labors have been crowned with very great success. Since we left Tahiti, we touched at Rarutu one of the Austral Isles, and I intend in a subsequent letter to give you some account of our visit.

The fact that the light of heaven begins to shine on so many islands in this great Ocean is cheering. Still much, very much remains to be done. Even in those Islands where the gospel has exerted the most powerful influence, the great mass are still *ignorant, pollu'ed* and *vile*, while groups still more large and populous lie covered in Egyptian night. I need barely mention the New Hebrides—Solomons Archepelago—King's Mills group—Duff's group—the Vavau Islands—Kepple's group—the Marquesas and Washington Islands—all full of immortal beings ignorant of God and salvation, to show that it behooves every christian to gird up his loins and increase his efforts to spread the light of life. The churches must arouse and bestir themselves, else generation succeeding generation in these Islands, must still sink in darkness and despair.

I propose in my next, to give you some account of our visit to Tahiti, and of our consultation with the brethren relative to the Marquesas Islands. Fraternally yours,

W. P. ALEXANDER.

For the Western Luminary.

TEMPERANCE CONVENTION AT LEXINGTON.

At a meeting of the Executive Committee of the Kentucky Temperance Society, on the 11th of May 1833, it was

Resolved, That we deem it expedient that a Convention, consisting of delegates from the various societies North of the Kentucky River, should be shortly held, to take into consideration the situation of the Temperance cause, in that part of the state, and to devise plans for its farther success.

Resolved, That such a Convention be held, in the First Presbyterian church, in the city of Lexington, on Wednesday the 26th of June next, at 11 o'clock, A. M.

The above appointment is in accordance with a resolution passed at the last Annual Meeting of the society, and with the desire of many of our friends. It is the design of the committee, to endeavor to have similar meetings in the middle and Southern sections of the state.

It is not intended that these conventions shall supersede the necessity of the Annual Meeting, which will be held in Frankfort next winter; but we suppose that our friends from a smaller district than the whole state, assembling, and combining their counsel and influence and exertions, may do great good. In the Southern section of the state, the plan was tried with great success last year.

Each Temperance Society in the proposed district (and any in the immediate vicinity of it, if they choose) is requested to send as many delegates as may be convenient; and to send with them a written statement, containing the date of their formation, any important facts in their history, an account of their present state, their number of members, officers names, &c., and all facts, of any description, relative to the Temperance reformation, which may deserve the attention of the public. We have a large number of documents, which we wish to distribute, and some measures of importance to this part of our country, which we wish to lay before our friends. It is desirable that there should be a full representation; the expense will be small, and must be trifling in comparison with the great good which may be effected.

THORNTON A. MILLS,
Cor. Sec. Ky. T. S.

AMERICAN COLONIZATION SOCIETY.

The sixteenth Annual report of this benevolent association, reached us a few days ago. It is replete with interesting matter. The condition of the Colony is represented as more prosperous than at any previous time. We have room for only a few extracts.

"The Health of the Colony has never been better or more general than during the last year. The skilful and unremitted efforts of the Colonial Physicians, have been remarkably successful, and greatly diminished the danger to which newly arrived emigrants are exposed; and there are the best grounds for hope, that more experience, the clearing of the lands and the early removal of such emigrants to stations at some distance from the coast, will still further reduce the danger resulting from the influence of the climate.

In reporting the state of health among the emigrants, by several expeditions, Dr. Todsen remarks:—"You will see, by the above, that the mortality little exceeds that experienced in the most healthy countries of the world. Had these people been transported to England or any other European soil, the probability is, that the number lost, would fully equal the within." In another letter he writes, "I have no doubt, that even emigrants from the North, if they be placed and provided for in a proper manner, may, with few exceptions, be carried safely through the fever and enjoy the same health as in the United States."

It gives the Board pleasure, to state, that the colonists have become generally and deeply sensible of the primary importance of Agriculture; and have engaged in it with a degree of resolution and energy, that must ensure success. "Our settlements," writes the Colonial Agent, "every where present the cheering evidence of enterprise and improvement" "Most of the emigrants who arrived in the few last expeditions, have already the promise of their labours being rewarded by abundant crops." The attention of several of the most respectable colonists, has been turned to the cultivation of coffee; and twenty thousand trees have been planted by a single individual. The recaptured Africans, who occupy two neat villages, about three miles from Caldwell, are very contented and industrious, and their gardens and farms are in a high state of cultivation. At one of these villages, the Agent lately observed "one tract of 150 acres planted with cassada, interspersed with patches of Indian corn and sweet potatoes; and he remarks "that they raise not only sufficient for their own consumption, but a considerable surplus produce for the market."

Commerce has advanced during the year, and new avenues for communication and trade have been opened with the tribes of the interior. Caravans from a considerable distance have visited the Colony, and the people of the Dey country, have agreed to permit traders to pass without delay or molestation, through their territories to the colonial settlements. They had been in the habit of obstructing the trade, by compelling the remote natives to employ them as their commercial agents, and thus monopolizing the productions of the country, and raising their price in the market.

The great interests of Education have been earnestly considered by the Board and the Colonial Agent, and the Managers report a manifest improvement in the state of the Schools and the general desire of the colonists for the acquisition of knowledge. There are six day schools for children and one evening school for adults, comprising altogether 226 pupils. The two female schools (one at Monrovia and the other at Caldwell,) are attended by 99 girls, and the salaries of their respectable and well-qualified teachers are defrayed by a Society of benevolent ladies in Philadelphia. Inadequacy of funds alone has prevented the establishment of schools among the recaptured Africans, who are importunate for means of education; but the Board rejoice to learn that the charity of the ladies just mentioned, will satisfy the wishes of these Africans; and that under their patronage, a teacher for them, of competent ability and excellent character, has already sailed for Liberia.

A High-school or Seminary, which should prepare youth not only to become able teachers of the most useful branches of knowledge, but to fulfil successfully their duties as public officers or ministers of religion, would prove of vast benefit; and the managers feel encouraged, by a munificent donation of $2000 from Henry Sheldon, Esq. of New York, and of $400 from the Hon. C. F. Mercer, another distinguished friend of the Society, to be invested as a permanent fund for the support of such an Institution, to hope that one may soon be established on a broad and lasting foundation.

The relations of the Colony to the native tribes, are at present, of the most friendly character; and it has ever been the desire of the Board and of the authorities of Liberia, to maintain peace by strict adherence to justice, and by such acts of courtesy as best express the humane and benevolent feelings of the heart.

Although the Managers can report no great advancement in the moral and religious interests of the Colony, they have reason to believe them justly appreciated by the settlers generally, and guarded by many with devout care. Open immoralities are rare; the Sabbath is strictly observed, and public worship attended by nearly the whole community, with regularity and decorum. Three churches have been erected during the year; one at Monrovia, and two others in the villages of the recaptured Africans. The state of these recaptured Africans is most interesting. We have already mentioned their desire for knowledge, and we may add, especially for religious knowledge; some of them have already professed christianity, and they are represented to be as a people, contented and independent, and rapidly improving in intelligence and respectability.

The whole number that have sailed for the Colony, in six vessels, since the last anniversary. is 790, of which 247 were manumitted slaves.

It is right that the friends of the Society should know that the expenses incurred by the Managers, have exceeded by several thousand dollars their means, and that they rely upon the public liberality to enable them to fulfil their engagements. They cannot permit themselves to doubt that their fellow-citizens will meet the demands of this sacred cause so as not only to enable the Board to discharge their present obligations, but also to add largely to the energy and extent of their operations.

The Managers have already alluded to the opposition which has been made to the Society, and would now add, that it has been denounced in terms of unmitigated severity and reproach.

It has been represented as hostile to the free people of colour, as designed to add to the rigour and perpetuate the existence of slavery; as injurious to our own country and to Africa; and, in fine, as proposing a plan, the best feature of which is its impracticableness on any large scale.

The Managers will offer in vindication of the Society, on this occasion, only the following facts.

1st. The Society was founded by the patriotic, the benevolent and pious; and from the great community of these, throughout this Union, has it mainly derived support.

2d. The free people of color who have sought its aid, and emigrated under its direction to Liberia, have, according to their own testimony, and the testimony of others, greatly improved their condition and character.

3d. Through its moral influence, numerous slaves have been manumitted; and through its agency settled, in freedom and prosperity, in Liberia; while many others are now ready to be consigned to its care.

4th. No one has shown, or can show, that the public have experienced detriment from the plans and proceedings of this Society.

5th. The native Africans in the vicinity of the Colony, are, in their own judgment, greatly benefitted by its establishment; and disinterested strangers, who have visited them, concur in their opinion.

6th. The practicability of the plan of African colonization, on a scale of vast utility, has been demonstrated, and means exist, all admit, for immensely enlarging its results.

Facts like these can be set aside by no ingenuity of speculation or of argument; they place the character of this Institution on grounds inaccessible to the boldest assailant, commanding a favourable verdict of the understanding, even where they fail to win the heart."

Foreign News.

GREAT BRITAIN.

The Irish Disturbance Bill has been read a third time and passed, by a majority of 259.

London, March 30.—In the house of Commons last night, another debate took place on the Irish Disturbance Bill, upon the question of its being read a third time.

Mr. Cobbett moved as an amendment, that the Bill be read the third time this day six months.—The amendment was seconded by Mr. Fielden.

Mr. O'Connell, in opposing the bill, warned the House of the consequences of passing such an act, which would exasperate the Irish people, and be the sure means of effecting a separation between England and Ireland; for though the original horrors of the bill had been mitigated, it was sufficiently atrocious to rouse the indignation of his countrymen.

Lord Althorp replied, and contended that the Bill, as amended, was equally efficient as when introduced into the House, though some of its most obnoxious provisions had been modified. His Lordship deplored the necessity of such a measure, but trusted that it would be the means of restoring peace aad tranquility to Ireland, and of suppressing the agitation which had so baneful an effect upon that country.

The House then divided upon Cobbett's amendment, when the numbers were—For the amendment, 86—Against it 345—Majority for the third reading 259.

The bill was read a third time and passed.

Portugal.—*London, Mar.* 29.—'By the Royalist, which has arrived at Falmouth, letters have been received from Oporto of the 11th inst. They contain many particulars of the defeat of the Miguelite troops on the 4th, which was most decisive. They also mention that reports were in circulation of the death of General Santa Martha, and the recall of Count Lourenco, and add that it was expected that Sir John Campbell would be given the command of the army. Provisions were much more plentiful and the state of the liberating party generally in a much more flourishing condition. Portugese Regency Scrip has rather advanced in consequence, being quoted at 5 to 4¾ discount.

From Lisbon there is nothing new. The fleet has not sailed nor is there any likelihood of it, as there are no provisions on board, and the crews are not completed. Don Carlos, of Spain, and the Princess of Beira, Miguel's sister, were hourly expected to arrive, nominally to pay a visit, but in reality exiled from Madrid.

Turkey.—*London, March* 28.—Letters have been received from Smyrna, dated the 21st ult. which confirm the accounts of the surrender of that place to Ibrahim Pacha. The Turkish Governor, Tahir Bey, had resigned his functions on the 19th, and a new governor had been appointed. Business at the Custom house, and other public offices, was going on as usual, and affairs were all quiet. The Egyptian fleet was in the Gulf, having taken possession of the Island of Scio, and appointed also there a new governor.

Vienna, March 16.—The last post, of the 25th ult. from Constantinople, brought the following intelligence, which seems to clash with all the other acoounts received; Ibrahim Pacha, on taking possession of Smyrna, made prisoner the Turkish Governor of the town, and seized all the Turkish property on board the vessels in the port. It is difficult to reconcile this proceeding with the pretended pacific depositions of Mahomet Ali. If we compare dates, it clearly appears that Ibrahim Pacha must have been apprised of his father's will as early as the 14th of February; yet he ordained the last movements of his army after that period.

The St. Petersburg Gazette contains a report of the proceedings adopted by the Emperor towards the Ottoman Empire, and of their result at Constantinople. The Sultan is reported to have been highly gratified by 'the splendid proofs of the exalted regard of his Majesty the Emperor, for the interest of the Ottoman Empire,' and has made arrangements to avail himself of the aid of Russia, should events require it.—The Russian squadron was lying in the Bosphorus, but was to repair to Sizeboli, in the Black Sea, with first fair wind, where it will be joined by the land forces, now upon their march for Turkey. From this place the united forces will advance to the defence of Constantinople, should it be requisite to do so.

The last accounts from Corfu confirm the news that all parties in Greece have made their submission, and that universal tranquility prevails. Trade is resuming its activity. New ships are already constructing on the south side of the Morea, as well as in the dock-yards.

Summary.

Bardstown, Ky. May 1.

Fire and loss of lives.—The house of John S. Watts, Esq. High Sheriff of Washington county, in the vicinity of Maxville, was entirely destroyed by fire on the evening of April 13th, by which three of his children lost their lives. The circumstances, as they were detailed to us at Springfield, on Tuesday last, are these:—About the hour of nine o'clock, Mrs. Watts, perceiving a light in the room of her little daughter up stairs, apprised her husband, (who was in bed) of the fact, who immediately ran up, found the room door open, and the little girl's bed entirely enveloped in flames. Thinking that the child was in the bed, but unable to approach it in his then situation, he procured from below a woolen counterpane, examined it carefully, and found it empty. Opposite to the little girl's room, at the top of a stairway, was another, in which slept three of Mr. W.'s sons. Believing that his little daughter was safe, Mr. W.'s next object was to rescue his sons, and with this view he attempted to shut the little girl's room door, for the purpose of preventing the egress of the flames to the passage or stairway—but failed. Being compelled to retreat below, he called upon his oldest son, aged about nineteen, to escape, with his brothers, one eight, the other about fourteen years old, through the window. His son, not distinguishing what was said to him, and not knowing that the house was on fire, unfortunately opened the door of his own room, which was instantaneously filled with the flame. He attempted to alarm his brothers, who slept in the same bed; but, finding his linen already on fire, he thrust himself through the window, and thus escaped an immediate for a lingering death; as, in fifteen days afterward, from the effects of the fall and the burns upon him, he breathed his last. On the next morning after the fire, the skeletons of the two little boys were found, side by side, in a heap of ashes in the cellar—the house, (a hewn log,) having been burnt to the ground.—*Herald.*

The Seminole Indians.—A delegation of this nation, in charge of Major Phagan, arrived at this place yesterday morning, in the steamboat Wyoming, on their return to Florida. They have been engaged, for some months past, in exploring the country west of Arkansas for the purpose of selecting a spot for the future home of their nation. We understand they have found an unappropriated tract of country between the Arkansas and Canadian rivers, and west of the Cherokee lands, with which they are pleased, and which they design recommending to their brethren for their permanent homes.—*Arkansas Gazette.*

The Osages.—We are sorry to learn, by a gentleman from Fort Gibson, that the Council recently held at that post, by the United States Commissioners and Osage Indians, has been broken up without concluding a treaty, as was anticipated. The cause of the failure we have not learned.—*Ib.*

Steam Boat Disaster.—We are sorry to learn, that the steam-boat Spy, Capt. Clarkson, a few days since, in descending the Arkansas river, at the Devil's race ground, about 35 miles below Fort Gibson, struck a snag, which knocked a large hole in her side. She was, however run on shore, where she sunk to her guards, and it was expected she would be got off, if the damage could be repaired before the river rises.—*Ib.*

Another.—The steamer Wyoming, Grant, in descending the Arkansas, on Sunday night last, about 12 or 14 miles below Crawford courthouse, came in contact with the steamer Arkansaw, Thompson, with a full head of steam on. The bow of the Arkansaw struck the Wyoming just forward of the larboard wheel, carrying away the cook's room and guards, and considerably injuring the upper deck, &c. The hull was uninjured. The Arkansaw received no damage.—*Ib.*

New York Lotteries.—Many charges of deception in continuing the drawings of the New York Lotteries having been made against Messrs. Yates & M'Intyre; the Senate of that State called upon them for a statement under oath of the number and amount of schemes drawn by them since 1826, and the amount of tickets sold in each. The answer was promptly furnished, and though it is not published, the proceedings held upon it indicate sufficiently that it was deemed satisfactory by the Senate. On the same day in which it was sent in, they voted to accept a proposition offered by Yates & M'Intyre, to close their Lotteries in that State on the 31st of December next.

The new Constitution of the State forbids the Legislature from establishing any future Lotteries or tolerating any scheme other than those provided for by law at the time of its adoption. These grants will expire, by the present arrangement, on the 31st of December next, and Lotteries are therefore constitutionally extinct forever in the State of New York thereafter.

Fire in the Woods.—On Tuesday last the fire broke out in many places in this county, and spread through the woods with great violence and rapidity. The leaves and brush being very dry, and the wind blowing a strong gale, every attempt to stop the progress of the flames was ineffectual. The farmers have suffered much in the destruction of their fences and the consequent exposure of their crops.

The bridge on the turnpike, over the first branch of the Canemough, west of Munster, has been totally destroyed.

We have heard of the loss of but one other building, the barn of Ezekiel Davis, a few miles north of this place; but many houses and barns were much exposed, and only preserved by the great exertions of the owners and neighbours. We saw several buildings on fire, and have heard of many more, but the flames, were promptly extinguished.—*Ebensburgh (Pa.) Spy.*

London Beggary.—One negro beggar (says the London Correspondent of the Auburn Free Press,) has retired with a fortune of $6660. Women that have no children of their own, (*or not enough of them*) will hire one, two, or three, (the more ragged the better) at from 6d to 9d. sterling each per day; and they estimate that with three children, especially if almost naked in a cold day, they can collect from 4 to 7 shillings sterling. If they can possibly get hold of a blind child, or one that is deaf and dumb they will give one shilling per day. A child that is most shockingly deformed is considered as a sort of windfall at almost any price—but 4 shillings a day is the club price. They have their regular Clubs and Societies, and when they meet they drink and feed well, read the papers, and talk politics—and if any one should attempt to take a regular *stand, or walk* without first being regularly admitted—woe be unto him the first dark night. Men with but one leg or arm, or neither, are getting into great demand. The average collections are from three to five shillings each; about 2s and 6d. of which they spend at night. A blind man led by his dog, being taken up a short time ago and examined, it was found that his day's begging amounted to $6 66. One of the beggars, when questioned closely, said he went through 40 streets a day, "and it's a poor street that does not yield two pence." You perceive this would make 6s 8d sterling ($1,48) per day,—a pretty fair business. It was proved before the Commons Committe that an old woman kept "a night school for the purpose of instructing children in the *street language*." The number of vagrant beggars now in London is supposed to exceed 40,000. The number of paupers relieved in London in one year was 117,316. The money raised by the poor rates was $3,016,020 96; being 13s 5 1-2 sterling per head on the population.

MARRIED—On the 28th ult. by the Rev. N. H. Hall, Mr. William Rice, to Miss Jane Duvall.

On the 9th inst., by Rev. N. H. Hall, Mr. Abner Lewis, to Miss Nancy Brown, both of this county.

In Frankfort, on Thursday last, by the Rev. J. T. Edgar, James Cowan, Esq. of this City, to Miss Ann H. Neiss, of Frankfort.

For the Western Luminary.

Departed this life, at her father's residence, in Anderson county, (Ky.) on the 3d inst. in the calmness and confidence of christian faith, Miss Sarah Bush.

Truly the ways of God are sovereign and mysterious; but they call for submission and gratitude. Within a few years past, four lovely sisters have, in the morning of life, exchanged flattering prospects in this world for the realities of eternity. But they have not left their friends to "mourn as those who have no hope;"—on the contrary, they gave every encouragement to believe, that their bodies, now sweetly slumbering side by side, will, at the sound of the archangel's trump, awake in the likeness of *His* glorified body to whom they here committed their immortal spirits.

Miss Sarah Bush was a subject of the revival with which the church in this state was blessed a few years since. Soon after her hopeful conversion she united herself to the Presbyterian church, and until her death she continued, in her sphere, to be "a burning and a shining light." The writer of this sketch has often had occasion to admire the amiableness and consistency of her temper and conduct. Wherever she was seen, in the church, in the Bible class, the Sabbath School, the social circle, in health or in sickness, she appeared to be much the same. She was grave, yet cheerful, dignified without austerity, and affable without levity.

During the last three years of her life she enjoyed few, if any, days of entire health; and a considerable part of the time she spent in great bodily anguish. But through all her afflictions she manifested much of that meekness, humility and patience which the religion of Christ alone can inspire. For several months before her death she was almost daily expecting the approach of her last enemy, but so completely had divine grace accomplished its work, and so familiar had she become with death that it had ceased to be the king of terrors. Of her departure she conversed, so long as she had strength, with the utmost composure, and perfect resignation to the divine will; at times expressing a strong "anxiety to depart and be with Christ." She was very fond of singing:—and doubtless the hymns commencing with "Amazing grace how sweet the sound,"—"Oh when shall I see Jesus,"—will be embalmed in the memory of surviving friends on account of her attachment to them.

To a dear friend, still unprepared for death, she spoke of *her* situation, and pointed to that Saviour in whom she trusted, as the only source of comfort in a dying hour. And to another she left the request—"when I cease to breathe, rejoice with me:" In this frame of mind she fell asleep in Jesus. "Let me die the death of the righteous, and let my last end be like *hers*."

H.

DIED—In this county, on the 13th inst. Mr. George R. Payne, son of James Payne, Esq. deceased.

—— In this county, on same day, Mr. John Atchison, about 45 years of age.

—— In this city, on the 14th inst., Miss Catharine G. daughter of J. W. Hunt, Esq.

A Teacher Wanted.

AN English and Classical Teacher, who can bring satisfactory credentials, will find a profitable situation by applying to the Pastor and Elders of Pisgah (Presbyterian) Church, Woodford county.—The second Session of this School will commence, July 1st. Boarding can be had, in respectable families, near the school, on very reasonable terms—and the tuition fees are lower than is customary in this country.

May 22d, 1833.—26-3t.

NOW EXHIBITING AT THE

PAINTING GALLERY,

Corner of Mill and Short Streets, Opposite the Lafayette Hotel,

A CAMERA OBSCURA:

Also a Transparent Painting representing

Christ in the Garden of Gethsemane:

SOUTHWARK BRIDGE, London:

PASSAGE OVER THE ALPS:

Burning of the Frigate Philadelphia in the harbor of Tripoli:

CHILDREN PLAYING AT SOLDIER:

Valley of Doredeo, and Bridge near the Alps.

Continues to be exhibited the battle of New-Orleans; distress of Tygranes before King Cyrus; View of Cincinnati; Otaheite Mountains; Shipwreck of the boats of La Perouse; battle of the Thames in Upper Canada. Other paintings and some beautiful engravings, too numerous to mention, will be exhibited. The striking resemblance to real life, which the above paintings convey at once to the imagination, seldom fails to give the spectator the greatest satisfaction.

GREAT NATURAL CURIOSITY.

Miss Snyder,

A YOUNG LADY, 19 years of age, who is perhaps, one of the greatest Natural Curiosities that has ever been seen by the citizens of this place, can be seen at the

PAINTING GALLERY,

from 10 o'clock a. m. until 9 p. m.

MISS SNYDER has neither HANDS nor ARMS, nor is there the *least appearance of an arm!*

She is three feet one inch high, weighing sixty pounds, is in possession of all her mental faculties, converses very fluently on any subject, and is very fond of engaging in conversation with her visiters.

She *SEWS, KNITS, PAINTS,* Cuts a variety of Flowers, Watch-Papers &c. with her *TOES.*

The citizens of this place and vicinity will probably never again have an opportunity of witnessing so rare a freak of nature as is exhibited in the person of Miss SNYDER.

ADMITTANCE 25 cents, children under 12 years of age, half price. Open from 9 o'clock, A. M. until 10 P. M. No smoking will be permitted. Season tickets to be had at the Gallery.

Commercial & English School.

Front Room Masonic Hall, Lexington, Ky.

YOUNG Gentlemen will be received at the above School on Monday, 13th May, and classically instructed in a finished English Education; comprising as well the initiatory branches for a Junior Class in reading, writing, and Arithmetic, as also the higher pursuits of History, Geography and the Sciences. A correct style of reading in the British Classics will be particularly attended to, and every effort used to inculcate a knowledge of Grammatical Composition, in order to qualify the young mind for the general business of life, and impart a true taste for study in the most approved authors.

G. B. WHITE,
From the University of Cambridge, in England.

☞ For terms apply as above, or at his residence, South Corner of the Court House Square.

Lexington, Ky. May 8, 1833—44-6t.

DOCTOR PINCKARD

RESPECTFULLY offers his professional services to the citizens of Lexington, and neighborhood. He has, since graduating in 1826, with the exception of the last six months, been constantly engaged in the practice of Medicine in Kentucky, Ohio, Indiana and Mississippi.

Office, Short-street, next door to the office of Oliver Keen, Esq. Residence, Constitution-st. near the dwelling of M Kennedy, Esq.

All professional calls promptly attended.

Lexington, May 7, 1833—44-6t.

NEW GOODS FOR 1833.

JAMES G. M'KINNEY & CO.

ARE now receiving their first supply of SPRING AND SUMMER GOODS, consisting of all articles necessary for this market: Such as very superior Cloths and Cassimeres, all colours, a great variety of Goods for Summer wear for men and boys, painted Muslins, Calicoes, Ginghams, Silks, fancy Hankerchiefs, Colerain Linen of extra quality, &c. Also a general assortment of Hardware, Groceries, &c. which as usual, will be sold at a small advance to purchasers to sell again. We invite their attention.

Lexington, April 24, 1833.—42-tf.

From Baldwin's London Magazine.

THE RAINBOW.

The evening was glorious, and light through the trees
Played in sunshine the rain-drops, the birds, and the breeze;
The landscape outstretching, in loveliness lay,
On the lap of the year in the beauty of May.
For the bright queen of spring, as she passed down the vale,
Left her robe on the trees, and her breath on the gale;
And the smile of her promise gave joy to the hours,
And fresh in her footsteps sprang herbage and flowers.
The skies, like a banner in sunset unrolled,
O'er the west threw their splendor of azure and gold.
But one cloud at a distance, rose dense, and increased,
Till its margin of black touch'd the zenith and east.
We gazed on these scenes while around us they glowed,
When a vision of beauty appeared on the cloud;
'Twas not like the sun, as at mid-day we view,
Nor the moon that rolls lightly through star-light and blue;
Like a spirit it came in the van of a storm,
And the eye and the heart hailed its beautiful form:
For it looked not severe, like an angel of wrath,
But its garments of brightness illumed its dark path.
In the hues of its grandeur sublimely it stood,
O'er the river, the village, the field, and the wood,
And river, field, village, and woodland grew bright,
As unconscious they gave and afforded delight.
'Twas the bow of Omnipotence, bent in His hand,
Whose grasp at creation the universe spann'd;
'Twas the presence of God in a symbol sublime,
His vow from the flood to the exile of time;
Not dreadful, as when in a whirlwind he pleads,
When storms are his chariot and lightning his steeds;
The black cloud of vengeance his banner unfurl'd
And thunders his voice to a guilt-stricken world;
In the breath of his presence when thousands expire,
And seas boil with fury, and rocks burn with fire,
And the sword, and the plague-spot, with death strew the plain,
And vultures and wolves are the graves of the slain.
Not such was that Rainbow—that beautiful one!
Whose arch was refraction, its key-stone—the sun;
A pavilion it seemed, with a deity graced,
And justice and mercy met there and embraced,
Awhile, and it sweetly bent over the gloom,
Like love o'er a death-couch, or hope o'er the tomb:
Then left the dark scene, whence it slowly retired,
As love had just vanished, or hope had expired.
I gazed not alone on that source of my song;
To all who behold it, these verses belong;
Its presence to all was the path of the Lord!
Each full heart expanded, grew warm, and adored.
Like a visit—the converse of friends—or a day,
That bow from my sight passed forever away:
Like that visit, that converse, that day to my heart,
That bow from remembrance can never depart.
'Tis a picture in memory, distinctly defined,
With the strong and imperishing colors of mind:
A part of my being, beyond my control,
Beheld on that cloud, and transcribed on my soul.

ROBERT HALL.

The following account of his style of preaching is by his biographer, Dr. Gregory.

"The commencement of his sermons did not excite much expectation in strangers, except they were such as recollected how the mental agitation produced by diffidence characterized the first sentences of some the orators of antiquity. He began with hesitation, and often in a very low and feeble tone, coughing frequently, as though he were oppressed by asthmatic obstructions. As he proceeded his manner became easy, graceful, and at length highly impassioned; his voice also acquired more flexibility, body, and sweetness, and in all his happier and more successful efforts, swelled into a stream of the most touching and impressive melody. The farther he advanced, the more spontaneous, natural, and free from labour, seemed the progression of thought. He announced the results of the most extensive reading, of the most patient investigation, or of the profoundest thinking, with such unassuming simplicity, yet set them in such a position of obvious and lucid reality, that the auditors wondered how things so simple and manifest should have escaped them. Throughout his sermons he kept his subject thoroughly in view, and so incessantly brought forward new arguments, or new illustrations, to confirm or to explain it, that with him amplification was almost invariably accumulative in its tendency. One thought was succeded by another, and that by another, and another, each more weighty than the preceding, each more calculated to deepen and render permanent the ultimate impression."

"From the commencement of his discourse an almost breathless silence prevailed, deeply impressive and solemnizing from its singular intenseness. Not a sound was head but that of the preacher's voice—scarcely an eye but was fixed upon him—not a countenance that he did not watch, and read and interpret, as he surveyed them again and again with his rapid, ever-excursive glance. As he advanced and increased in animation, five or six of the auditors would be seen to rise and lean forward over the front of their pews, still keeping their eyes upon him. Some new or striking sentiment or expression would, in a few minutes cause others to rise in like manner, shortly afterwards still more, and so on, until long before the close of the sermon, it often happened that a considerable portion of the congregation were seen standing, every eye directed to the preacher, yet now and then for a moment glancing from one to another, thus transmitting and reciprocating thought and feeling.—Mr. Hall himself, though manifestly absorbed in his subject, conscious of the whole, receiving new animation from what he thus witnessed, reflecting it back upon those who were already alive to the inspiration, until all that were susceptible of thought and emotion seemed wound up to the utmost limit of elevation *on earth*,—when he would close, and they reluctantly and slowly resume their seats."

We give also the following reminiscences of his conversations.

"With regard to the question of 'Terms of Communion,' we had repeated conversations. On this subject he spoke with uncommon interest and animation; and seemed surprised at the arguments of those who were opposed to his views. I recollect, in particular, the effect produced on him, when I stated that I heard Dr. Lawson, of Selkirk, declare, that he would not admit a Roman Catholic not even Fenelon, or Pascal, to the table of the Lord; Mr. H., who had been previously reclining on three chairs, instantly raised himself on his elbow, and spoke without intermission and with great rapidity for nearly a quarter of an hour; expatiating on the amazing absurdity and presumption of rejecting those whom Christ receives, and of refusing to hold communion on earth with those with whom we hope to associate in heaven. During all this time his manner was exceedingly vehement, his other arm was in continual motion, and his eyes naturally most piercing, were lighted up with unusual brilliancy.

"It was interesting and amusing to observe how Mr. Hall's exquisite sensibility to literary beauty, intermingled with, and qualified the operation of his principles and learning, both as a Christian and Dissenter. Of this I recollect various instances; but shall give only one. While conversing respecting Archbishop Magee, his talents, sentiments, conduct, &c., I quoted, as a proof of his high-church principles, a remark from a charge then newly published; it was to this effect: That the Roman Catholics have a church without a religion; the Dessenters have a religion without a church; but the Establishment has both a church and a religion. Mr. Hall had not heard the remark before, and was exceedingly struck with it. 'That, Sir,' he exclaimed, smiling, 'is a beautiful saying. I have not heard so fine an observation for a long time. It is admirable, Sir.' You admire it, I presume for its point, nor for its truth. *H.* 'I admire it, Sir, for its plausibility and cleverness. It is false, and yet it seems to contain a mass of truth. It is an excellent stone for a churchman to pelt with."

"Mr. Hall repeatedly referred to Dr. ——," (query, Chalmers?) "and always in high admiration of his general character. The following are some remarks, respecting that extraordinary individual. 'Pray, Sir, did you ever know any man who had that singular faculty of repetition possessed by Dr. ——? Why, Sir, he often reiterates the same thing ten or twelve times in the course of a few pages. Even Burke himself had not so much of that peculiarity. His mind resembles that optical instrument lately invented: what do you call it?" *B.* 'You mean, I presume, the kaleidoscope.' *H.* 'Yes, Sir, it is just as if thrown into a kaleidoscope. Every turn presents the object in a new and beautiful form; but the object presented is still the same. Have you not been struck, Sir, with the degree in which Dr. —— possesses this faculty?' 'Do you not think, Sir,' I replied, 'that he has either far too much of this faculty, or that he indulges it to a faulty excess? *H.* 'Yes, Sir, certainly; his mind seems to move on hinges, not on wheels. There is incessant motion, but no progress. When he was at Leicester, he preached a most admirable sermon, on the necessity of immediate repentance; but there were only two ideas in it, and on these his mind revolved as on a pivot.'"

"On being asked if he had read the Life of Bishop Watson, then (in 1818,) recently published, he replied that he had, and regretted it, as it had lowered his estimate of the Bishop's character. Being asked why, he expressed his reluctance to enlarge upon the subject; but added, 'Poor man, I pity him! He married public virtue in his early days, but seemed forever afterwards to be quarrelling with his wife.'

"He did not like Dr. Gill as an author. When Mr. Christmas Evans was in Bristol, he was talking to Mr. Hall about the Welch language which he said was very copious and expressive. 'How I wish Mr. Hall, that Dr. Gill's works had been written in Welsh.' 'I wish they had, Sir, I wish they had, with all my heart, for then I should never have read them. They are a continent of mud, Sir.'

"John Wesley having been mentioned, he said, 'The most extraordinary thing about him was, that while he set all in motion, he was himself perfectly calm and phlegmatic: he was the quiescence of turbulence.'

"He spoke of Whitefield as presenting a contrast in the mediocrity of his writings to the wonderful power of his preaching: of the latter there could be no doubt, however; but it was of a kind not to be represented in writing; 'it was impossible to paint eloquence.'"

TEMPERANCE SELECTIONS.

Workings of conscience.—A man, says Dr. Edwards, who had been long and largely engaged in this business and who once furnished 400 gallons of spirit to his men while building a single vessel, with tearful emotion he said to me, "I have no more doubt that I have killed a hundred men myself, than if I had taken a gun and shot them and seen every one of them fall dead at my feet;" and when they relinquished the destructive business they will feel as another of those men did when he had relinquished it,—when he met me in the street and laying his hand on his heart said, "O! you can't think what a load I have got off here. I have lain awake night after night," (at the very time too when he was excusing the traffic and contending that it was right for him to continue in it) "I have lain awake night after night, thinking of it."

Folly of palliatives.—I once had it stated to me, by a very estimable and intelligent man, who had been unwarily led into habits of drinking, and had then, as he supposed, cured himself by a very ingenious procees of palliatives. It is many years since he told me this; but though the general impression is fresh upon my mind, it is in vain that I search the language for any terms, which can give an idea of the impressive yet undesigned eloquence, with which he described the appetite. He talked of impatient longings and anxieties, and irrepressible yearnings; of unconquerable desire, and unquenchable thirst, in terms and in a manner which I cannot sufficiently recal nor communicate. He triumphed in his supposed victory over the habit. After several years of absence, I returned to my friends and inquired for him; he had died a drunkard!—*Hon. S. M. Hopkins.*

The late Dr. Finley.—That remarkable man, the late Dr. Finley, President of Princeton College, had once in his congregation, perhaps in his church, a man over whom the same appetite had got the dominion. But when the pastor discovered the fact he applied himself most anxiously to the reformation of the wanderer. His commanding eloquence in the pulpit, was seconded by most earnest and impressive appeals, in private. Every thing was united in Dr. Finley to show the utmost effect of talent and piety; the power of his personal presence; his watchful care and tender solicitude; and, when he preached on the end of the drunkard, the thunder of his eloquence. The effect was irresistible, and the parishioner abstained from liquor many years; my impression is, that it was twenty years. At length Dr. Finley took sick, and the unhappy man, in his turn showed a corresponding anxiety for his minister's health. He often sent to inqure how the President was; and as the accounts became more unfavorable, his anxiety became distressing. At length the answer came that Dr. Finley was dead. "Then," said he, "I am a lost man." He returned to his house, resumed his cups, and soon drank himself to death.

Gregory XVI., the present Pope, in his first Encyclical Letter just published, and to be found in the *Laity's Directory*, for 1833, thus speaks.—"We select for the date of our letter this most joyful day, on which we celebrate the solemn festival of the most Blessed Virgin's triumphant assumption into heaven, that She who has been through every calamity Our Patroness and Protectress, may watch over us, writing to you, and *lead our minds by Her heavenly influence* to those counsels which may prove most salutary to Christ's flock." And again, in concluding, "But that all may have a successful and happy issue, let us raise our eyes to the most Blessed Virgin Mary, who *alone destroys heresies! who is our greatest hope!!* yea the ENTIRE GROUND OF OUR HOPE!!! May she exert her patronage to draw down an efficacious blessing on our desires, our plans, and proceedings, in the present straitened condition of the Lord's flock. We will also IMPLORE IN HUMBLE PRAYER from Peter the Prince of Apostles, and from his fellow apostle Paul, THAT YOU MAY ALL STAND AS A WALL to prevent any other foundation than what hath been laid: and supported by this cheering hope, we have confidence that the author and finisher of faith, Jesus Christ, will at last console us in all the tribulations which have found us exceedingly."

Mormonism.—We perceive by a letter from Independence, Missouri, to the Editor of the Cincinnati Journal, that difficulties have already begun in the Mormon community, at Mount Zion, in that quarter; one of the members having sued the Bishop, in a court of justice, for fifty dollars, which had been sent by plaintiff to said Bishop, from Ohio, *to purchase an inheritance for himself and the saints in Zion in these latter days.*" The jury found for the plaintiff; it appearing that though the bishop had indeed appropriated the money "to the purchase of an inheritance," yet he had procured the deed to be drawn in his own name, to his heirs, &c. The writer states that on this decision several other members are ready to make similar demands on the bishop. It appears by another letter from the same gentleman, (Mr. Pixley, a clergyman,) that since their settlement at Mount Zion—or Jerusalem, as they sometimes term it—four or five hundred, including men, women, and children have arrived there. Several others are said to be preparing to start there, from Cincinnati, in the course of a few weeks.—*Ohio Courant.*

THE CAGED SKYLARK.

FROM THE GERMAN.

Self lies hid in all our feelings,
All our doings, all our dealings,
All our thinking, hearing, seeing,
E'en the things that round us stir, are
But the echo on the mirror
Of our individual being.

Therefore in the scenes that meet us,
Therefore in the sounds that greet us,
Something kindred seems to glisten,
Or to breath a tone that reacheth
Deep into the heart, and teacheth
Love that wisdom's self might listen.

Hence, sweet bird! whom thoughtless mortals
Lured from yon celestial portals,
Here in slavish bonds to languish;—
Hence, as in thy cell thou singest,
Many a mortal charm thou bringest
To beguile my bosom's anguish.

There thou thrill'st, in grated prison,
Blithe and bold, as when uprisen
Whilom on the morning's pinions,
As when earth, and air, and ocean
Seemed to share thy sweet emotion,
Seemed to own thy wild dominion!

Oh! that thus the bard,—neglected,
Friendless, homeless, unprotected,
Galled with wrongs yet unresented,
Wrongs his better self despiseth,
Though his feeble nature riseth,
Writhing still and discontented.

Oh! that he were thus pervaded
With the Past! were thus persuaded
Of his proper sphere and powers!
Oh! that he could sing as sweetly!
Oh! that he could praise as meetly
Him, who sendeth adverse hours!

Yet! in every scene that meets me,
And in every sound that greets me,
Something kindred seems to glisten,
Or to breathe a tone that reacheth
Deep into the heart, that teacheth
Love that wisdom's self might listen!

Another Theatre Converted.—By the Norfolk Herald of the 17th inst. we learn that the Methodist Protestant Congregation of that Borough, have purchased the Norfolk Theatre, and intend to erect in its place a neat and commodious temple dedicated to the service of the Almighty. "Though clearly a measure of necessity with them" says the Herald, "and not of design, they have thus effected a most important conversion. Who does not rejoice when a hardened reprobate is converted from the evil of his way and gathered to the fold of the church? Yet how much more should it be a subject of gratulation to behold an institution converted from uses too often tending to nourish vice and immorality, to those of religious worship and spiritual edification: for it cannot be denied, that with all the pains that have been taken by the gentleman who has had it in hand for some years past, to render it respectable and worthy the support of the fashionable part of the community, it has been very little better than a moral nuisance. The truth is, the taste for theatricals in our town, has been for some time on the wane; and since the days of Gilfert, who made great efforts and sacrifices to restore it, the theatre has gradually depreciated to its recent debased and wretched condition, and one set of paupers abandoned it to be succeeded by another, each coming forward to reap a golden harvest, and retreating in despair, with a host of unpaid creditors at its heels."

London University.—It appears by a declaration of the state of their finances, at a general meeting of the proprietors, recently held in London, that the original capital of 158,882*l.*, arising from shares and donations, had been sunk, and a debt incurred of 2,946*l.*, which debt would, from the excess of expenditure over probable income, be increased by the end of the present session, in October next, to 3,715*l.*

A Monument to Dr. Clarke.—The London Christian Advocate of December 24, states, that a large public meeting had been held in London, "under the immediate sanction of his royal highness, the duke of Sussex," to take measures to erect a permanent monument to the memory of Dr. Clarke. The arrangements were made, and the committee reported "that the intended monument will be simple chaste, and becoming the character of the deceased," and the site will be the most public and prominent that can be obtained in the metropolis.

Ten Commandments.—Rev. Mr. Smith, late a Professor in the Anglo Chinese College at Malacca, and now a resident in Upper Canada, relates that it is customary for the Missionaries in Eastern Asia, to have the ten commandments and other passages of Scripture, printed on bits of paper, which they stick up in the public places, bazars, &c. which they meet in their daily walks through the cities and villages.

The different religious societies have been unwearied in their endeavors to render the prevalence of the cholera available in checking the progress of infidelity, and awakening the people to a proper sense of the duties of religion. Within the last twelve months the Tract Society has put into circulation 11,000,000 of tracts. At Bristol alone 25,000 were distributed during the prevalence of the cholera, and 10,000 on the day of the execution of the rioters.

Visit to a Boston "Hell."

The public papers have informed us of several suicides in Boston within a few months, of persons who have once moved in the higher circles of society; and in every case, we believe, the crime has been traced to despair growing out of some species of gambling. The awful death of Ackers, Curtis and others, following each other in quick succession, have had the effect to arouse the community, and we are glad to find that there are some zealous spirits determined to bring to deserved punishment the merciless authors of so much misery. Mr. Snelling, the editor of the New-England Galaxy, a few days since, visited in disguise a famous gambling establishment on Craigie's bridge, called "the gymnasium," for the purpose of obtaining such evidence as would enable him to prosecute to conviction several noted blacklegs who frequent that establishment, and we are happy to learn was completely successful. On his evidence, George Coolidge, a famous gambler, John Brown, the keeper of the gymnasium, and several others have been fined and punished. Mr. Snelling gives the following account of his visit, which it seems was made on Fast day.—*N. Y. Observer.*

This gymnasium is kept by a Mr. John Brown. The building, beheld from the outside, resembles a barn, except that a grop-shop is kept on the lower floor, and that it stands on piles sunk in the river. We entered, and went through a door in the back part of the shop and up a flight of stairs. The upper stories were divided into bowling alleys, in all but one of which parties were actively engaged. At the door of the exception stood a large table, covered with decanters and glasses. We were about to pass it, when a fellow, whose very looks made us scratch, stepped up, pointed to the table, and asked us, "If we did not intend to do something for the good of the house." Among wolves you must howl, and we are no enemy to an occasional glass of whiskey; so we drank one. The room—but its description deserves a separate paragraph.

The infernal region was redolent of the fumes of sick stomachs, gin and tobacco. There were about a hundred persons assembled; blackguards, swindlers, and reprobates of every description. Many of the sons of the aristocracy of the city were there, as well as others, who, from their garb, one would have taken for honest gentlemen. The rest were foreigners and unwashed villains. To the honor of the colored population be it spokon, not one of them was there. Here was seen the husband, whose wife sat lonely at home pining for his company; there the father, whose children were crying for the bread he was casting on the waters, not to return again. There stood the hopeful urchin, whose father, good man, supposed his pride and boast was at that very moment edifying in church. Full half the assembly were boys from ten to sixteen years old. It will presently appear that they were preparing to graduate from the state prison and to die on the gallows.

In the middle of this earthly hell was a polygonal enclosure of boards, about ten feet in diameter, the floor of which was strewed with tan, to drink the blook of the cocks. Here two of the gallant birds were engaged. Round the south end of the hall were ranged a score of tea chests, in each of which a cock was crowing at his neighbors. As many more were hanging in bags at the walls of the building. In one corner stood a genteel blackguard, singing an obscene song, to the infinite satisfaction of his auditors. Right opposite to him sat a bloated wretch, *viscera eructans cum gemitu*, and in the intervals of his intestine syncope, holding forth in praise of temperance. Oaths and blasphemies rang on every side, and a few fisticuffs were exchanged.

On entering we went straight to the cock-pit, where a slate-colored and a red bird were striving to kill each other with steel spurs, which had been affixed to their legs, probably because the natural weapons could not draw blood fast enough for the taste of the spectators. The feathers flew and the gore streamed. Presently the slate-colored cock drove his gaff through the brain of his adversary, who fell dead on the spot. We turned away to a gaming table, which stood in another part of the room with a sensation of relief.

The play was Roulette. In the centre of the table was a wheel, resembling wheels of fortune, gaudily painted and marked with hieroglyphics. There were little compartments round its edge—an ivory ball was made to run round its periphery, and as it stopped the gamester lost or won. On each side of the wheel was painted a parallelogram divided into squars, with figures, on which the players placed their stakes. One ill looking gallows-bird turned the wheel, and another marked the phases of it. The marker had under his hand a pile of silver and gold eighteen inches high, which had been won. We observed that the bank gained five times out of six. The management of the table was heathen Greek to us; nevertheless, we put down and lost to the amount of seventy-five cents. We did this that we might the better be able to swear to the facts, and identify the two scoundrels who kept the table. We have seen them since on 'change among honest men.

A boy about fourteen years old staked his last four-penny piece and lost it. He stood for a moment the image of despair. Then tears gushed from his eyes. He went out tearing his hair and exclaiming, "O my poor father! O my poor mother! What will become of me? O how I wish my *boss* had not sent me after that money." This incident was a mine of mirth to the gamesters—a horse laugh shook the building.

But now Coolidge with a stentorian voice and a bottle swagger, proclaimed that two more cocks were to be *gaffed*. He took a cock out of a bag, and called to a brawny Irishman who stood at hand, "Henry, give me my saw! a dentist saw was produced, and the villians proceeded, to our inexpressible horror, to saw off the biped's spurs close to his legs. The blood streamed down, and the operator proceeded to fasten the gaffs upon the raw stumps. When a second cock had been accoutred in the like manner, Coolidge and Henry held them up and excited them to peck at each other. When they were sufficiently furious, they were set down, and the set-to commenced.

One of the birds was red, the other black. They several times drove the gaffs into each other's bodies, but this did not abate their ardor. Bets ran high.—At last the red thrust his spur through the black cock's knee joint, and they both fell entangled together. They were raised, disunited and set to fighting again.

The black could now hardly stand. A thrust in the brain quelled his courage, and he hopped over the enclosure. Coolidge took him up, smoothed his feathers, wiped away the blood that blinded his eyes, and put him again into the pit. Oh! it was cruel, savage, bloody. The poor bird had not, however, much more to suffer. A second stroke in the brain laid him asleep forever.

Thus the *sport* continued till four next morning, and so it is carried on every Saturday night and Sunday morning. We have lodged a complaint with the city marshal, who shall be heartily welcome to our evidence, and by this time the offenders are probably in custody. He has also the names of other eye-witnesses of what we have related.

Dreadful Accident—Fifty-two lives lost.—Dungarvan, March 10th.—By accounts received here from Youghal a melancholy loss of lives took place on Saturday, by upsetting of two market boats near Cable Island, which caused 25 human beings, men and women, to meet a watery grave. They were on their return home to the neighborhood of Ballycotton, having gone to Youghal that day to get gold or bank notes, which also went into the deep, leaving a number of orphans in a state of wretchedness and starvation.—*Waterford Mail.*

We regret to learn that the causulty alluded to in the *Waterford Mail*, respecting the upsetting of a boat and the loss of lives, has not only been confirmed, so far as that statement reached, but that the calamity has greatly exceeded the original report of it. We have been informed that three boats were lost on the fatal evening of Thursday last, during the gale and sleet shower. The first boat contained 27 persons, workmen employed at Youghal,—who were crossing over to the place of general residence, after labor was over. They had actually arrived within hail of their own houses, when a sea struck the boat on the boom, which upset her, and deplorable to relate, only *one* out of the whole number was saved! An equal number of persons perished in the other two boats, which foundered the same evening near Cable Island—and our information goes so far as to assure us that fifty-two perished altogether. A brig was driven on shore and completely wrecked the same evening near Youghal.—*Cork Constitution.*

Cholera in Ireland.—This dreaded disease is adding another item to the frightful catalogue of Irish miseries. Agitated by demagogues—assailed, plundered and kept in constant terror by the Whitefeet marauders—impoverished by absentee-landlords,—borne down by poverty in all its forms of destitution—and threatened by the government with military law in place of the ordinary tribunals of civil justice, the miserable people of Ireland are now suffering under the awful scourge of the pestilence. The details are appalling. "Never, says a letter from Limerick, of the 15th of March, was there any thing like the state of the surrounding country. The cholera has spread all around. The Rev. Mr. Noonan, Curate of Knockany, was here to-day to purchase coffins, there not being hands enough in that place to make them. At the hospital, to-day, the parish priest and 12 of his flock are dead of cholera. Forty persons were attacked last night with the pestilence, out of which the above numberfell in a very few hours a prey to its malignant fury. Poor Dr. O'Connell said mass yesterday, and appeared to enjoy excellent health. The manner of his death (being taken off in three or four hours) has created a general feeling of regret and consternation through the surrounding country. Kilmallock, too, is nearly as bad. Bruree is totally deserted; Fedamore attacked at all points; the Rev. Mr. M'Carthy, the parish priest, and his coadjutor, have been called out of bed to attend the sick and dying, eleven nights in succession. In short the panic through the country far exceeds any thing within the memory of man."

Zerah Colburn has issued proposals for publishing a memoir of himself, to contain "an account of his birth; the remarkable gift with which he was endowed at six years of age; his travels in this country and twelve years residence in Europe; a history of the various plans devised for his patronage; his methods of calculation; occasional remarks upon the places he visited," &c. Mr. Colborn is a native of Cabot, (Vt.) and resides at present in Hartford, Windsor county, in that state.

American Gold.—It is estimated by the superintendant of the United States Mint, that one half of the gold fond in this country, is coined at home; and that the amount of last year's production was a million and a quarter of dollars. This is estimated to be equal to one sixth part of the entire quantity produced in Europe and America; and as the amount gathered by us increases annually, the proportion will in all probability be for some years extending in our favor.

The Hygeian Vegetable Syrup

HAS received the recommendation of many very eminent Physicians in consequence of its being composed entirely of the most salutary vegetable ingredients: and peculiarly adapted to the youth of both sexes. It is known to be a most efficacious remedy in scrofulous diseases and all impurities of the blood; and to renovate consumptive habits and debilitated constitutions from the most depressed and alarming conditions. This agreeable and delicate medicine is absorbed by the Lymphatics, cleansing the blood and acting principally by insensible perspiration. By taking a few bottles in the Spring of the year the system will be so purified as generally to secure the constitution from epidemics, and the diseases incident to hot climates. Sold at the store of Mr. J. Tilford, Main Street; and by Mr. White, Short Street, Lexington.—Price, in bottles $1 50, in pint bottles 75 cents.

Lexington, May 1st, 1833.—43-tf.

Splendid Cloths & Cassimeres.

DRAKE & FRAZER,

No. 76, Main-Street, Lexington, Kentucky.

ARE are just receiving a large and splendid supply of FASHIONABLE GOODS, suitable for the present and approaching season,

AMONG WHICH ARE

Super Blue, Black and Polish Mixed Cloths; Auburn, French, and German Browns; Invisible and Olive Greens; Mulberry, Claret, and Olive Browns; Single and Double Milled Cassimeres, of the most fashionable colors; Superior French Bombazines; Fashionable Striped Nankeens and Drillings; Gum Elastic Silk and Net Suspenders; Silk and Cotton Half Hose; Superior Gloves, Stocks, Shirt Collars, Cravats, and Pocket Handkerchiefs; Fine Linen Ready Made Shirts and Shirtees; a large supply of Fashionable Vestings; Walking Sticks and Umbrellas; Visiting Cards, and Curls; and a variety of fancy articles, which we hope our friends will call and see; and intend selling them low for cash, as they have all been purchased by one of the concern who has just returned from Philadelphia and New-York.

Latest Fashions Just Received.

☞ Our work shall be executed in the best and most fashionable style.

Lexington, March 27—38-tf.

NEW GOODS.

THE Subscriber has just received and opened at his Store, on Upper Street, near the Market House, a new and handsome assortment of

FALL AND WINTER GOODS,

Selected from Baltimore and Philadelphia—which he offers on moderate terms; among which are the following articles to wit:

Children's Shoes, assorted—Children's Dolls, assorted—Musical Harmonicans—Superior Blacking, by the dozen or box—Almonds, Raisins, Citron, Candies, Lickquorish, &c. &c.

Cash or country produce taken in exchange.

WILLIAM TUCKER.

Lexington, Ky. October 10, 1832.—15-tf.

Shelby Female Academy.

THE next term of this institution will commence on MONDAY THE 11th OF FEBRUARY.

Eight or ten scholars can be accommodated, on seasonable application.

Lexington, January 29th, 1833. 30-tf.

NEW AUCTION

And Commission Store.

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main-street, opposite the Post-Office. F. MONTMOLLIN.

Lexington, Ky. October 31, 1832—18-tf.

HATTING BUSINESS.

JOHN STEEL

RETURNS his thanks to the public, for the very liberal encouragement he has received from them, and in order to serve his friends and customers more promptly and better, he has taken into co-partnership with him, **WILLIAM TOD,** Jr. who will take charge of our Manufactory, personally. Mr. Tod has worked in most of the Eastern Cities, and made himself thoroughly acquainted with the latest improvements of the trade in all its branches. By our close application to business and great desire to give satisfaction, we hope to merit an increased share of public patronage. The business to be continued at the old stand at the corner of Main and Main cross st. under the firm of

STEEL & TOD.

N. B. One or two Apprentices who can come well recommended, will be taken to learn the above business.

S. & T.

Lexington, October, 31, 1832—18-1y.

NEW GROCERY

AND PLANK YARD.

JOHN SHROCK, has the pleasure of informing his friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf. Lump and New-Orleans Sugar, Spices, Pepper, Lamp Oil, Fish, Molasses, Cheese, Nails, &c &c.

Also: A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merit a share of public favor. The attention of the public is respectfully invited.

Lexington, October 24, 1832—17-tf.

ECONOMY.

WE have on hand and offer for sale the NEW PATTERN

COOKING STOVE.

This Stove stands *unrivalled* as one of the greatest labour and wood saving apparatus that has ever been invented. They are constructed to occupy little space and will do all kinds of Cooking, such as *Boiling, Stewing, Roasting, Baking, Frying, &c.;* and all be done at the same time, and with such a saving of wood that the price of a stove would be saved in a short time.

Those disposed to economize in this way are requested to call and examine the Stoves, whether they wish to purchase or not. Reference can be given to a great number now in use for proof of their utility; and stoves can be furnished of different sizes, to cook for from 30 to 200 persons.

We keep also a large lot of 10 *Plate and 7 Plate Stoves, large and small; Franklin Stoves, large and small,* beautiful patterns. With a number of *Fancy Stoves and Coal Grates.*

With all kinds of BRASS Knobs, Fenders, Shovels and Tongs, Bellows, Andirons, &c. &c.

STEPHENS, WINSLOW & STEPHENS.
Main-Street, Lexington.

Nov. 14, 1832—20-tf.

DOCTOR CHALLEN,

HAVING returned from Cincinnati, where he has been engaged in the practice of Medicine nearly six years—offers his services to the citizens of Lexington, and its vicinity, in the various departments of his profession.

Office near the corner of Main and Spring streets, adjoining the residence of his father, William Challen.

Nov. 21, 1832—21-tf.

THE WESTERN LUMINARY.

TERMS.

Two Dollars and Fifty Cents per annum, payable within the year,—*Two Dollars*, if paid in advance, or within the first six months,—*Three Dollars* after the expiration of the year.

☞ Arrearages must be paid before the paper can be discontinued.

☞ Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

☞ All communications must be post paid, except letters from Agents remitting subscriptions.

☞ All Postmasters, who are so obliging as to act as Agents shall have the paper sent to them without charge.

☞ Advertisements inserted at the usual rates.